

# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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The Faith of a Humorist . . . *By Thomas L. Masson*

As the Negro Sees Himself . *By Alexander L. Jackson*

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By Harry Elmer Barnes

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## BOOKS—BOOKS—BOOKS!

By Winfred Ernest Garrison


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NOV - 9 1925



# of One Thousand?

 **IF THE THIRTY THOUSAND** people who will read these words, 124 responded during October to the opportunity put before them by our Continental Campaign to send in new subscriptions to *The Christian Century*. The Campaign has just begun. The enlisting of the first thousand is the most difficult part of the project. After that the way will be easier.

*November must not pass before the first thousand have been enrolled!*

Our readers are our friends. Nearly every reader desires *The Christian Century* to extend its influence to a greater constituency than the paper now serves. Of course there is a certain small percentage of subscribers whose relation to us is not friendly. They take the paper for its unparalleled news value, or because they wish to keep informed of a movement in the church with which they have no sympathy, but which they wish to watch. It is doubtful that there are so many as 500 such subscribers all told. All the rest are friends—friends in varying degrees of appreciation and ardor, but friends all, with faith in this journal of religion and hope for its utmost usefulness in this crucial day and time.

It is a gigantic undertaking to mobilize so great a host in the adventure upon which we have set out. But it is going to be done. Every friendly spirit among our host of readers will *eventually* take ten minutes at the telephone and get a new subscriber. Every one of them will *eventually* speak to his neighbor on the street car or in the office or after church or during a social call or at a convention and take his subscription. Every one will *eventually* write a letter or several letters to acquaintances who would enjoy the weekly visits of *The Christian Century* and who would become subscribers if their attention were called to it by one whose judgment they respect. Every pastor will *eventually* say to several of his more thoughtful parishioners: "You ought to take *The Christian Century*; it will feed your mind and put you in vital touch with the best thought of today on religion and the outstanding public questions with which religion has to do." *Eventually* every reader will do these things, or something like them.

*Eventually*—Why not now?

Right now, when the enterprise will benefit most by your support.

The first one thousand are worth as much as the next two thousand! Be One of the first One Thousand! Secure your new subscription—or two or five new subscriptions—today, and the month of November will become a broad gateway into the assured success of our common enterprise!

## A Message From the Editor

**T**HE DAILY MAIL of *The Christian Century* is a stream of goodwill. Readers may imagine otherwise, if they judge by some of the communications which see the light through our correspondence department. These adverse communications are published for divers reasons, chief among which is the wish to be fair and to exhibit the other side. But there is no comparison between the few letters which betray a hostile animus and the great volume of letters which convey appreciation, gratitude, and even personal affection. There is no way in which the editors can adequately express their feelings on receipt of such epistles of goodwill save by increased determination to make a stronger and more inspiring paper.

Probably youth voices itself more frequently in these letters of goodwill than does age. *The Christian Century* is, in the desire of its editors at least, the organ of the coming time, more than of the times that are past. Naturally, therefore, youth feels that its own cause is vitally bound up with the welfare of this journal which represents the convictions and dreams of the younger generation of moral leadership. But there come to us often and anon letters from older men and women, elect spirits kept young in spite of the accretions of years,

which reveal a support of our work that deeply touches the editorial heart. Here is such a letter written by a subscriber in his eighty-sixth year, who also uses the little book, "The Daily Altar." Addressing his letter to Dr. Willett and the writer, he says:

MY VERY DEAR BROTHERS:

I so much wish that I could let you see my heart. You only need to look at your own hearts in all their splendid struggles and anticipated goals to see a reflection of mine. I am a physically worn-out minister of the gospel. I am in my eighty-sixth year. I live with my daughter, my only living child. My dear wife is with her Saviour. I am the last surviving member of my college class—1863. I live mostly in memories, but largely, too, in faith anticipations. *The Daily Altar* gives me horizon. It is a wonderful book. I feel that Elijah's God inspired the men who gave it to us.

I wish I could do something by way of accepting the beautiful invitation of *The Continental Campaign* for subscriptions to *The Christian Century*. But the silver cord is already loose. Yet I want to give you my friendship and love.

"Me, too, your nobleness hath taught.  
The fountains of my hidden life  
Are through your friendship fair."

I can write only with difficulty and in weakness, but my heart is struggling to say what it cannot. A. W. K.

In the strength of words like these one can go many days.

CHARLES CLAYTON MORRISON.

**the prize list will appear next week!**

# New Books For Every Reader



**I**N A city called Maiden's Delight lived a king named Immortal-Power. He had three sons who were supreme blockheads, so he summoned a wise Brahman and said, "Holy Sir, as a favor to me you must make these princes incomparable masters of the art of intelligent living."

So this Brahman, over two thousand years ago, somewhere in the Vale of Kashmir, told the boys a series of tales that are among the great stories of all time.

## The Panchatantra

which means "five books" in Sanskrit, has now for the first time been completely translated into English, by Arthur W. Ryder, in a desire to retell these stories as they were first told in India. Here is a collection that rivals the "Arabian Nights" of Haroun al Raschid. \$4

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is a smaller volume than *The Panchatantra* in which a number of representative tales have been gathered together in a particularly attractive binding. It is a handsome collection of some of the most captivating stories in the world. \$2

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By CHARLES W. GILKEY

A new interpretation of the personality of Jesus is presented in the publication of the Barrows Lectures for 1925 by Dr. Charles W. Gilkey. These lectures were delivered in the six greatest student centers in India and were made possible by the Barrows Foundation, designed to present "in a friendly, temperate, and conciliatory way the truths of Christianity to the scholarly and thoughtful people of India." Few men in America are as popular before student groups as Doctor Gilkey. Placed in a pre-eminent position among the twenty-five most popular preachers of America by a recent voting of thousands of his associates, Doctor Gilkey is certain to find a very wide audience in the publication of these lectures. \$2

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By GEORGE CROSS

"Salvation" has been spoken of glibly by many who appreciate but little what is meant. Doctor Cross shows that it is more than a maudlin term of an ineffective evangelism. He deals with his subject historically and advances his discussion from a Christian point of view with a consideration of such practical problems as "Sin and Forgiveness," "Meaning of Guilt," "The Basis of the Hope of a Life after Death." \$2.50

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## Right Living

By MAURICE J. NEUBERG

A discussion course for seventh- and eighth-grade boys and girls. In this book the author has gathered nearly a thousand problems or life-situations which early adolescents face. The most prominent and crucial of these are presented here to the boys and girls in a manner and vocabulary adapted to their interests and needs. Biblical studies, references to general literature, and games and other character-building activities for motivating the studies are suggested. Cloth, \$1.25; paper, 75 cents; teacher's manual, 75 cents

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### The Gentle Propagandist Self-Revealed

BRIGADIER-GENERAL J. V. CHARTERIS, member of parliament and former chief of intelligence of the British army, is reported in the press to have returned to England mad clear through. His confidence has been betrayed. He made a speech at the National Arts club in New York, at which he was told that there were "no reporters present," and the next day the New York Times blazoned what he had said to the world. General Charteris does not deny that he said it; he does not deny that the story he told the club was true. He is mad merely because the public at large now knows how the professional propagandist lies "for king and country" in time of war. For General Charteris, in the good fellowship of the New York club, told his hearers how, as head of his majesty's official intelligence service, he switched the titles on two photographs, and had printed in China a picture of the bodies of dead German soldiers as being sent to a factory for conversion into fertilizer. The Chinese, as ancestor worshipers, General Charteris thought would be inclined toward the noble aims of the allies by the sight of such a picture. From Shanghai the picture traveled back to England, and the correspondence columns of the Times shrilled with the indignation of outraged Britishers in the presence of such a desecration of their own dead by the Huns. General Charteris was even interrogated in the house of commons, and glibly answered that, while he lacked complete confirmation, from what he knew of the German mentality he was prepared for anything. Then a diary was prepared to be planted on a dead German soldier, telling how he had been transferred from the fight-

ing front to a post in the cadaver factory. The "planter" was killed before his glorious feat could be completed, but the diary is now in the war museum in London. When General Charteris told this to his New York hosts he evidently considered it all a good joke. Now that it has reached the world at large the point of the joke is not quite so apparent.

### Serious Dealing with Dry Law Violators

THERE IS A MASONIC LODGE in Ohio which is likely to consider the enforcement of the prohibition laws with a new respect. According to a report carried by the Christian Science Monitor this lodge, which is located in Cincinnati, has had its charter declared forfeited by the grand lodge of the state, and cannot petition for reinstatement until next year's meeting of the state body. All this because it failed in the opinion of the grand lodge, to punish adequately, a member convicted of violating the prohibition laws. The lodge suspended for two months a member sentenced to the Atlanta penitentiary; a punishment which the grand lodge refused to treat as commensurate with the seriousness of the offense involved. So it comes to pass that a lodge sixty years old, with a membership of more than a thousand, finds itself without a charter. If all the grand lodges of Masonry should view with equal seriousness infractions of the dry laws by members of that order, there would be an immediate and national effect on the problem of law enforcement. If all the fraternal orders should join with the Masons in showing that their declarations in favor of a law-abiding membership are to be taken seriously, the type of lawlessness among business classes

which now brings the prohibition statutes into most disrepute would be brought almost to an end. The Masons of Ohio have set a standard which other bodies will do well to emulate.

### Mr. Green Firmly in Labor Saddle

**B**UT ONE FACT of importance marked the forty-fifth convention of the American Federation of Labor, just held at Atlantic City. This was the control of William Green. When Samuel Gompers died there were all sorts of prophecies as to what the federation would become with his strong hand removed. When Mr. Green was elected to the presidency it was said by many that the election was only a temporary one, and would be in danger of being upset when the annual convention convened. Yet Mr. Green faced no serious opposition at Atlantic City. In fact, his control seemed much more secure than had been that of Mr. Gompers during the closing years of his life. By all the signs, the federation is to know a long period of guidance at the hands of its present president. This is all to the good. For the present Mr. Green is keeping in the main to the paths already worn smooth by his predecessor. His strong rejection of the suggestions made by the British fraternal delegate, Mr. A. A. Purcell, for a working agreement with the Russian labor movement, was in line with the Gompers' tradition, and was, in fact the only possible attitude for a federation president to take at this time. But Mr. Green has a wider range of interest and a larger flair for experiment than had Mr. Gompers. He is not so sure that the only possible formulas of labor action were worked out under the war conditions of the '70s and '80s of the past century. That there is still plenty of war in the world of industry he knows, but he believes in the possibility of peace. He sees a large place for the technician in the winning of this peace. The federated labor union movement under Mr. Green's lead may be less spectacular than Mr. Gompers made it. It is also likely to be more imaginative and more of a stabilizing social force.

### Still Looking Under The Bed

**O**UR NATIONAL AUNT NANCYS have had a glorious week. The state department has refused to let the Countess Karolyi return to this country, and the National Security league has scared the Lions, Rotarians, Kiwanians and the like of Hartford, Connecticut, out of listening to Arthur Henderson. The ban against the Karolyis—the husband last year and now the wife this—is one of the strangest incidents in a strange period of the history of this "sweet land of liberty." The crime of which they are guilty is that of being republicans, forced to flee from their native Hungary by the red terror of Bela Kun, and stripped of their possessions by the white terror of Horthy. Of course, there have been indications that certain gentlemen at Washington would not view with placidity a revival of republicanism—say of the Jeffersonian brand—in this country. But to treat the sort of ideas held by the Karolyis as dangerous to our institutions is to label those institutions reactionary. When it comes to adver-

tising Arthur Henderson as too hot to handle, the limit in this fussbudget absurdity has surely been reached! If there is a man in the British Labor party who personifies all the comfortable virtues of middle-class stolidity, Arthur Henderson is the man. If he is a radical, then Gifford Pinchot is a howling dervish of fanatical communism. To be sure, Henderson's qualities of faithful service, and his ability to handle organizational details, have made him an ideal secretary of the Labor party organization. They also made him a good member of the MacDonald cabinet, but he was not a bit more acceptable under MacDonald than he had been under Lloyd George and Asquith. And the same qualities which he has shown in politics have made him equally acceptable as a Wesleyan local preacher! Is it not possible to insert into the heads of the timorous souls in Washington and New York the idea that this country is in no danger of falling to bits at the sound of a voice? For heaven's sake, let's stop this ridiculous business of peering under the bed!

### A Publisher Who Wants to Know

**G**OOD RELIGIOUS BOOKS come from the press with encouraging frequency. But there are plenty of of them not so good. The tests by which a book may be pronounced good or not good are few. So far as the publisher is concerned his sole standard is likely to be that of sales. If John Jones writes a book which sells ten thousand copies, John Jones becomes for that publisher one of the country's authenticated religious writers. But the publisher rarely finds out why John Jones sells ten thousand copies, so that he may discover the fields of thought in which his constituency is looking for light. One publisher now says that he wants to get past this standard of sales and find out what goes on in the minds of readers when his books lie before them. The editor of the department of religious books of the Macmillan company, Mr. W. H. Murray, professes himself envious of the check which the editor of a religious journal constantly finds in his correspondence. For some reason, he says, readers have never formed the habit of writing to the book publisher to tell what they think of his books. And Mr. Murray wishes they would start writing. He would like to see the postman come staggering up to 60 Fifth avenue, New York city, with a bagful of letters, telling him what is really thought of the religious books with the Macmillan imprint now on the market. He even asks for suggestions as to books which ought to be written, and thinkers who ought to be writing. He is a brave man, and he must have a good stenographer.

### Opposition to Dirty Magazines Brings Quick Results

**C**HICAGO'S WOMEN are uniting to banish salacious magazines from the newsstands. If they mean business they will have little difficulty in drastically curtailing a business which should never have been allowed to achieve such a growth. For three or four years there has been a rush into the market of periodicals whose only stock in trade was suggestiveness or

smut. When *The Christian Century* and a few other papers began calling attention to these sheets about a year ago they were at the peak of their prosperity. The suggestion made in these columns that it needed only an awakening of local pride to put a crimp in the sorry traffic was greeted in some quarters with incredulity. Prosperous rottenness always appears far stronger than it is. Community after community discovered that what had been prophesied came to pass. It needed only an aroused public opinion, and the newsstands began to take on a better appearance. This has been especially noticeable in railway terminals. Another encouraging feature has been the readiness of legitimate publishers, particularly the proprietors of daily newspapers, to co-operate in securing public support. These men have been quick to understand that the growth of the illegitimate publication endangers their own investment. And the retailer has shown little desire to continue peddling this stuff. The dirty business is not yet wiped out, but conditions are better than they were a year ago. With determination the women of Chicago, or any other city, can bring it to an end.

### Can the Pew Guide the Pulpit's Thinking?

**A**N INCREASING NUMBER of preachers are trying to find out what their parishioners want them to preach about. As an indication of a desire to deal with the problems which actually affect the thinking and living of the congregation, this is a commendable effort. But it is not yet clear that the majority of churchgoers are doing enough thinking to know what their true religious problems are. The pastor of the Janes Methodist church, of Brooklyn, has just demonstrated this. He gave each member of a recent Sunday evening congregation a list of fifty possible sermon topics, and promised to treat the ten which received the largest number of votes. In order of popularity, the ten selected were: "The Crime Wave—Who Is Responsible?"; "The Strength and Weakness of Protestantism"; "The Ten Commandments"; "Is There Any Harm in Dancing?"; "How May I Know I'm a Christian?"; "The Love and Power of God"; "Is There a Hell?"; "The Strength and Weakness of Catholicism"; "Is Waterman Fit to be Mayor?"; "The Marks of a Methodist." Now, this is not all waste. In the hands of a dexterous preacher almost every sermon may yield some religious value. But it is not a list to suggest that the pew is ready to formulate a regular program for the pulpit's preaching. It is still true that the great minister is the man who knows what the needs of his people are without asking them, and shapes his message to that knowledge.

### Mr. Zumoto Meets the American Reporter

**A**JAPANESE EDITOR, Mr. Zumoto, has been visiting America. While here he served as one of the Japanese group at the Institute of Pacific Relations and later as a lecturer at the Williamstown institute. On his way home Mr. Zumoto stopped over in Honolulu. The

exuberant hospitality of that city quickly engulfed him in a banquet. When the demand for speech-making arose, Mr. Zumoto could not resist a story. This is the story: "In Los Angeles, after a very hearty dinner given by the chamber of commerce, I found it was hard to speak, so I reached for the Bible which was next to me, and opened it at a place which happened to be one of the most beautiful stories in the whole book, where Jesus washed the disciples' feet—a story which inculcates the cardinal virtues of humility and service. I do not think it is possible to find a better example in any other religious book. I merely made a little story out of this in the address I gave at the Civic club next day. Toward evening that day I had an interview with a local newspaper writer and, before we began to sit down, he showed me a copy of what he had written about the luncheon and he showed me the story of this Bible story. He had turned the whole story upside down! He said that Christ had his feet washed by the disciples! I thought that rather strange, coming from a Christian, and told him so. He said, 'It that so? Well, I did not know it!' He telephoned to his office and found that the story was just going to the press. The city editor had not seen anything wrong in it, either!" This is not, as the column conductors would say, a good story; it's perfect.

### Episcopalians in Convention

**W**HETHER we be Episcopalians or not, there is in most of us a tender feeling toward the Episcopal church. We may have wandered far from it, and in many directions, but at sight of its stately modes of worship our pulses quicken. The ritualism of Romanism is a little too colorful for the average Anglo-Saxon. But the ritualism of Anglicanism, when it is honored in the observance, plucks chords of memory which run a long way back. There is a stateliness and a charm about the manners of the Protestant Episcopal church which the adherent of another communion is likely to be the first to admit.

To a degree, this atmosphere surrounds the general conventions which the Episcopal church holds every three years. The service with which the convention opens is always a fine example of Anglican ritualism at its best. This year, with the long lines of clerics passing in their robes beneath the moss-draped oaks to the open-air altar erected in one of the parks of New Orleans, the initial meeting proved to be exceptionally moving. In the convention sermon there was little of significance, but the service itself was designed to produce an impression, and did so. Nor did the feeling of dignity and of import ever entirely leave the sessions. It would be hard to spend sixteen days at an Episcopal general convention and not come to believe that the bishops and deputies there at least feel within themselves that they are dealing with sacred matters.

Business moves logically and in a dignified way with the Episcopalians. And the time of the convention sessions is given up to business. There are few platform meetings. The orators must be content with especially arranged gatherings, held in odd places at odd hours, which



nobody is under obligation to attend. The division of the convention between bishops and deputies differentiates the gathering from that of any other American communion. There is something of a similarity to senate and house in the division between bishops and deputies. Both bodies know how to lay out an agenda, how to hold to it, and how to dispose of it. Unless it be the Methodist general conference, there is not another as business-like a denominational gathering.

This business is conducted on a plane worthy of the church. There were a good many elections during the New Orleans convention; on several issues it was clear that the division of votes would be close. Yet there was no evidence of lobbying, nor of undue excitement over the outcome. While the bishops were in secret session choosing a primate for the first time in the church's history, it was easy to find deputies, both clerical and lay, who professed to have no knowledge as to who was likely to be chosen, and who clearly had no interest in the progress of the balloting. The Episcopalians have an instinct for good form, and this stands them in good stead when they hold their general convention.

Yet the observer finds it hard to be fully satisfied with the appeal which the outward order and dignity of the New Orleans gathering makes. It is difficult to watch the general convention of the Protestant Episcopal church at work without raising this exact query: Are these men dealing with the issues which concern the salvation of men and of mankind? Or are they devoting their days to matters which, while not unimportant, could be settled one way or another without its making much difference as to the kind of a world their grandchildren will have to live in?

Almost every American communion has its pet word. With the Presbyterians it is "Westminster." With the Disciples it is "restoration." With the Methodists it is "Methodism." With the Episcopalians it is "churchmanship." The test of a man or of an idea with the men at New Orleans was churchmanship. No one will deny the value of the conception which an Episcopalian has in mind when he talks about churchmanship. It has yet to be proved that, even for a democratic age and in an allegedly democratic country, the conception of an association or even of a brotherhood has more permanent religious value. But, with all its value, the term is open to misuse. It can be over-emphasized until the point is reached where it acts as a means of separation rather than an instrument of inclusion. And a study of the Episcopal convention leaves that fear.

The men at New Orleans were good churchmen, no matter what party within their church they belonged to. But it was hard to resist the feeling that their churchmanship was, for most of them, a wall which they had erected between themselves and most of the rest of the Christian world, a wall within which they were content to carry on a round of churchly concerns while blissfully unconcerned as to how the rest of the world rolled by. Review the results of the convention and it becomes even more difficult to escape that conclusion.

Every summarization of the convention we have seen has placed first in the list of accomplishments the election

of Bishop Murray as primate. Now Bishop Murray is a good man. He will make a strong addition to the leading figures of American church life. His early years spent in another communion should make it easy for him to understand and cooperate with the other churches. The fact always emphasized in describing the new primate—that he was a successful business man before entering the ministry—and his own announced slogan, "Pay, pray and perform," show how logical was the choice on the part of a church which is seeking to secure a more centralized and efficient administrative control. But it is impossible to regard this election as more than an interesting piece of administrative readjustment within a single communion.

Second in importance among the achievements at New Orleans would be placed, by common consent, the revision of the prayer book. In the main, these revisions tended toward liberalizing and modernizing the ritual of the church. There was some slight public interest in the disappearance of "obey" from the marriage service, although the Episcopal is the only Protestant ritual in which it has survived. Here and there an editor managed to fashion a paragraph out of the appearance of a prayer for those traveling by air. The refusal of the house of deputies to give final sanction to prayers for the dead will doubtless be commented on in some quarters. But after all is said and done, who can see in the hours and hours and hours devoted to debate on the details of the prayer book anything more than another piece of internal readjustment within a single communion.

After these two achievements are listed there will be no agreement as to what was done of most importance. Was it the refusal to admit women to the house of deputies or to allow them to act as lay-readers? Was it the timid fussing with the question of faith healing? Both of them were presented at New Orleans as essentially Episcopal issues. Even the case of Bishop Brown—which really has significance for all credal bodies—was considered as nothing more than a problem in the internal order of a single communion.

With the exception of a few resolutions to which no one attached great weight, almost the only point at which the convention touched the life of the other Christian churches of America was in its refusal to join with them in the Federal Council, and almost the only point at which it touched the life of the world outside all churchly concerns was in its formal endorsement of the world court and its cautious and very general resolutions on peace. To that might possibly be added, by way of negative virtue, its refusal to endorse the demand from Massachusetts that something be done to stop the spread of liberal social views among the clergy.

This is not a hopeful showing for a communion which aspires to spiritual leadership in this country; a communion which even considers taking to itself the title of the American church. Yet we do not think it is an unfair report. We have just been reading the words of the managing editor of one of the papers of the Episcopal church. In an article written at the convention he says, "If any of the other fellows writing from New Orleans can tell you what it is all about I shall be very glad. Everyone is rushing about as much as the heat will allow, apparently bent on



some important mission, but for the life of me I can't find out what it is."

Compared with the Episcopalianism revealed at Portland three years ago it seems that the power of the Anglo-Catholic element within the communion is on the increase. Anglo-Catholicism is interesting, and it may have some contributions of value even for the Protestantism which it affects to despise. But there is this about the present influence of the Anglo-Catholics on the Episcopal church: they tend to make that church introspective. They bring parsons and laity to the point where they spend most of their time wondering whether their position is in line with the positions of others, and generally of others who died a long time ago. But this worrying about one's own ritualistic position is not leaving much time for concern as to the solution of the personal and social problems which mean for men and society the difference between heaven and hell.

## Thoughts After the Sermon

### XXI.—Dr. Conwell on "Above the Snake Line"

NATURE has always seemed to have a gospel for man, and preachers have found it a favorite hunting ground for texts from which to interpret the spiritual life. It is a kind of Bible, another word of God, constantly open to the reverent and inquiring mind. It is rich with suggestions and clues by which the human spirit may be made to feel the cosmic extension of those moral laws which have their conscious seat in the soul. In the springtime, the preacher's mind shares the universal sense of awe and delight at the reappearance of life hidden for a season under winter's snows, and at the beginnings of new life through the artful labor of the husbandman who sows his fields with tiny seeds which look toward a distant and bounteous harvest. In the autumn his mind is touched with the universal sense of fulfillment, of the end of a mighty cycle, of the imminent eclipse of the pageant of growth, as the leaves turn and the season ends in a riotous carnival of color. A preacher who responds to this seasonal rhythm of nature by bringing to his people a message drawn directly from the book of God's world enriches for them the consciousness of God's presence. For man feels himself to be a part of nature—or perhaps, better, he feels that nature is a true part of himself—and he looks instinctively for processes and analogies in the outer order by which to illuminate and validate the divine laws of his own inner being.

Religion has always been closely woven with the objects and movements of the natural scene. The seasons, night and day, the sun, moon and stars, the sea, the mountains, the storm, the rivers, the waterfalls,—all the poetry and the practical economy of the visible world on whose bounty we depend for our subsistence have been of the very substance of our sense of God. Since primitive times our manner of thinking of nature has changed, but we continue, and will always continue, to explore her ways and use her laws as aids in the moral life.

There are two ways in which nature lends herself to the art of the preacher. The first is apologetic, the second illustrative. The apologetic is modern, the illustrative is

very old. The apologetic rose to its finest expression in the preaching of Henry Drummond, whose "Natural Law in the Spiritual World" undertook to disclose the extension of the processes of objective nature into the realm of the spiritual life. Taking a law or a process of biology as revealed by science, he would expect to find its continuation in spiritual experience, or finding it in spiritual experience he would expect to find its extension in nature. To Drummond, life is all of one piece; man and nature are not alien worlds governed by totally dissimilar laws, but together they make one world showing forth the mind of God. The preacher who knows science ought to find, from this point of view, endless analogies between nature and the spiritual life.

But there is another use to which nature lends herself in religious instruction. Without going deep into her secret processes there lie to hand on her surfaces countless facts which suggest and illustrate the life of the spirit. This is the immemorial way in which she has helped religion. All preachers from the ancient Hebrew prophets to Dr. Jefferson and Dr. Conwell have drawn upon nature for this poetic enrichment of their messages. Dr. Jefferson's notable volume of "Nature Sermons" is as outstanding an expression of this artistic use of nature as Drummond's great book was an expression of the apologetic use. And the preaching of Dr. Conwell, as illustrated by this sermon, and all his sermons, makes appeal to some homely fact or feature on the face of nature which serves to illuminate the moral life. I think I can see striking kinship between Conwell and Spurgeon, whose great friend and biographer he was. Yet there is an intellectual mellowness about Dr. Conwell which I do not find in the more dogmatic founder of the great London Tabernacle. But they are alike in this, that their minds are continually going forth into the outer world to find illustrative material—not evidential or apologetic material, not spiritual *laws* in the natural world, but objective facts of common observation which may be constructed with the artistry of imagination in a fashion that throws light upon moral experience.

I can imagine Dr. Conwell preaching this sermon to his Sunday night throng of young people in October after his summer in the Berkshire hills. It does surely lend itself to the preacher's aim of clarifying for his hearers the fact not only that we are influenced by our environment, but that we have both the power and the duty of selecting our environment. Youth today needs as never before just this gospel. Modern society works from many angles to standardize life at the place where it happens to be. To standardize it is to fix it. The preacher must jar life loose from its inertia. He must awaken the conscience with a sense of the folly of accepting an environment merely because one finds oneself in it. This drawing of the snake line between the lower and the upper ranges of our spiritual habitat is a vivid way of putting the case clearly before every hearer. And the preacher's artful weaving of the imagery of nature with his searching thrusts directly at conscience, makes the sermon a thing of singular beauty and power. One never feels that Dr. Conwell has allowed his genius for "word painting" to divert him from the vital business of preaching to the

conscience of his hearers. The nature pictures are but the framework in which his gospel of duty and grace is set. One cannot rise from the reading of this sermon without taking a hitch in his moral girdle and starting out with fresh purpose to live a better life. How impressive must have been the discourse to those who heard it from the lips of a man whose life has stood the incomparable tests of a ministry of forty-three years in the same pulpit!

THE LISTENER.

## Ascent and Descent

### A Parable of Safed the Sage

THE DAUGHTER of the daughter of Keturah climbed a Tree.

And how she managed to get up the nearly-bare Trunk to where the Branches began, I know not, for I was not there. But the lowest Branches were higher than my head. And when I passed that way, she was as high as she could climb, and the little Branches were swaying under her.

And I called to her, and said, Little Girl, dost thou require any help?

And she said, I got up alone and I can get down alone.

And as I passed not very far away, I looked again, and she had gotten as far down as the Large Branches, and below her was a Yawning Chasm.

And I called again, and said, Shall I help thee, my dear?

And again she said, but I thought less confidently, I can get down alone.

But I thought it just as well that I should go by that way, and when she saw me coming she waited.

Now I had rightly judged that while she did not want to ask for help she counted help most welcome when it came. And there are other folk like that, also.

And I reached up, and I said, Hold to the limb and slip down, and let Grandpa catch thee below.

And she did so. And very soon she was in my arms, and her little Red-gold head was on my shoulder, and she was clinging round my neck and sobbing.

And I said, Thou didst not cry when thou wert in danger, yet thou dost weep when the danger is past.

And she did in this even as her mother might have done, if she had wept at all.

And she said, O Grandpa, the Sky looks so near when one is climbing up, and the Earth so far away when one is coming down!

Now I considered how easy it was for the little girl to climb up, and the peril she encountered when she had to climb down. And I thought of some men who by accident or cleverness ascend to High Places which they are not able to maintain, where their Elevation is their Peril, and where it is harder to climb back with dignity to where they belong than it ever was for them to climb up.

And I, albeit I have not climbed high, and my place among the sons of men is that of an humble Philosopher and Prophet, I am the more willing to keep at least one foot on the ground the greater part of the time by reason of what I have witnessed of the Perils of those who climb beyond their Limit of Safety.

For the Sky looketh unto them so nigh while they are ascending, and the Earth is a long way distant when they have to climb down, if so be they climb down and do not fall.

## VERSE

### Prayer

MAKE of my mind a prism, Lord, to hold  
Some of the living gold  
A day has lost;  
The ecstasy of blue  
White waves have tossed—  
And left to fold  
The shore again . . . again . . .  
Make of my mind a crystal prism,  
Lord!

MILDRED FOWLER FIELD.

### The Shepherd

HABUSH, the Syrian, called his sheep by name  
At the end of a Syrian day;  
Each one his winding way;  
And down from the Syrian hills they came  
And some were white and some were dun  
And some were a scraggy gray;  
And some were browned by the Syrian sun,  
Some black as the Stygian bay:  
Habush folded them all and fastened the bars,  
Then guarded them under the Syrian stars.

STANLEY LAWRENCE.

### To the Sleeping City

O SLEEPING City,  
What large affairs wait for your waking!  
Humanity knocks at your door  
To find if your slumber be past;  
For Humanity has a vision,  
A dream of beauty, of truth, of justice;  
O sleeping City,  
That dream will come true  
At your waking.

O sleeping City,  
When will you heed the call of your destiny?  
When will you choose to become the Golden City?  
When will you lay aside your rags  
For the garments of royal purple  
To which you were born?  
When will you accept the crown of service,  
Set with the jewels of beautiful deeds,  
Which God ordained for you?

O sleeping City,  
When will you awake?

THOMAS CURTIS CLARK.

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# The Faith of a Humorist

By Thomas L. Masson

IN BASIL KING'S latest book, "Faith and Success," he expresses his wonder that "so little personal experience in spiritual things is ever set before us by those who have gone through it. . . . Hardly any important person nowadays retires from active life, or passes from the earthly scene, without some intimate account, nearly always deeply interesting, of the processes which made him what he was. . . . But when we come to spiritual things it is not so. Great spiritual leaders pass away leaving scarcely a hint behind them of the doubts and conflicts, the defeats and victories, which would mean intensely much to us because they must have been like our own." Without myself knowing too much about it, my guess is that the real spiritual leaders don't lead a conscious spiritual life, that is, one that they can define. They are too busy. The big spiritual leaders are not the talkers, they are the doers.

## A BOULEVARD OF MEDIOCRITY

It occasionally happens that a man who has the gift of expression is intelligent. Intelligent people are generally active and likely to be useful. If they have this gift of expression, they can tell about themselves. But so far as spiritual expression is concerned, there seems to be small lack of it. If the sermons preached every Sunday could be placed end on end, they would make a boulevard, mostly macadamized with mediocrity.

Also the books. There is nothing duller than the expression of any man's belief. The average person shrinks from it, fortified by that instinct for defense which God has given to us as a protection against the deadliest enemy to our peace—the bore. Ecclesiasticism, united with sentimentality, makes the strongest combination against the religion of Christ which human beings have yet devised. Only an enormous need for some sort of practical salvation overcomes this bulwark. It was necessary for Christ to be crucified to break down this barrier in his own time. Crucifixion has been submitted to ever since on the part of those who are true followers of Christ.

I was very much interested recently in talking with a prominent bishop of the Anglican church in Great Britain to have him say, quite bluntly: "The trouble with our church is that it does not meet personal problems." Precisely. I get from five to ten letters every week from people asking me to help them solve their personal problems. Two things happen to them, plus one other. First, their financial difficulties. Second, their attachments to people they love. And third, their health. For in the midst of the first of these difficulties, they generally fall sick. There are literally thousands of people like this, everywhere. You can see them in every trolley car and bus—study their faces. Everybody is more or less like this. The churches don't understand them. They don't read books and they don't understand themselves.

What is my own experience? My own family was not specially pious but my relatives were, and they inflicted

their piety upon me. I hated them for it, and hated the church which I was obliged to attend twice on Sunday. I hated the Sunday school and its ancient sob stuff, its whiskered, shouting superintendent. Especially I hated the reprimand I got for whistling on Sunday; and later, true to type, I became an atheist, an agnostic, a Buddhist, a theosophist, and, from starting out as an Episcopalian, I wound up an Episcopalian. Thus at nineteen or thereabouts I completed the circle, and practised the austerities of mysticism for a short period, again reverting to indifference, a condition which held me for many years, absorbed as I was in material success. During this period I raised a considerable family, made money, went through all the motions until, confronted by a fatal disease and by other tragedies, my attention was once more turned to a spiritual life and I determined to discover for myself if there was anything in it.

My conclusion? It can be briefly indicated in the following propositions.

## THE UNLEARNED ARE THE SPIRITUAL

Advanced spiritual development is much more common and much easier among the unlearned than among the learned. An educated person betrays a certain amount of material ease. These attachments, namely, learning and material ease, must be swept aside to attain true spiritual development. To make any advance at all, I found it was necessary to abandon everything that goes to make up the life of the senses. By this I do not mean at all selling out, or necessarily giving up reading and study. I mean simply that one must detach oneself utterly from the thought of these things, so that one rises above them, becomes detached from them in the sense of being quite willing to give them up at any moment.

Most of the people who come to me for help have either traveled the circle of spiritual specialists or are going around. For there are spiritual specialists just the same as there are medical specialists. These pathetic people, seeking help, are looking for someone to give them peace, or a way to make a living or how to get on with those who are close to them. They therefore go from one prop to another. In each instance, they think, momentarily, that they have found peace, and are quite likely to crow about it. It takes but little time however for them to exhaust their prop, and they transfer their spiritual affections to another.

There is no prop except yourself and God. The very conditions of *right* spiritual progress depend upon being always dissatisfied. The human consciousness is not stable. Its very instability gives the direction, namely absolute dependence upon the unknown, or God.

## WHAT IS FOLLOWING CHRIST?

The distinction between taking the initiative and following Christ is not understood. Taking the initiative, that is to say, forcing an issue, is generally the result of personal selfishness. We go out after what we want—materially.



When it goes back on us, we sob out our imprecations upon God. The rule is absolute. First, get rid of all your attachments. This means everybody and everything. Second, follow Christ. Christ said to Lazarus, "Come forth." A lot of people today have been raised from the dead, and they expect a porter to come in with an invalid's chair and cart them out of the tomb.

What our men in high places need to learn is that we originate nothing in ourselves. We are nothing. Our responsibility consists solely in following Christ, and what did Christ say? Love thy God. Love thy neighbor. When I meet a stranger, black or white or rich or poor, I say: "I have always known you." Try that and see what happens.

Support? Listen. Years ago I made a rule to give what he wanted to every beggar who asked. When a man came up to me on the street and said: "Mister, help me," I replied: "How much would you like?" It took some decision to take this step. Yet for years—with one exception—men have always answered: "A dime." Why? Because all street beggars are one-dime men. The average man who gives to a beggar gives a dime. Therefore the minds of these vagabonds are throttled down to a dime.

The one exception in several years was a man who, after I had given him the dime in response to his estimate, hesitated and came back and said: "I could eat a piece of pie, sir." "And that?" "Would cost a dime." (He lied. It was a nickle, but his mind was tuned.) I gave it to him without question and merely remarked: "Don't get indigestion."

My readers, many of whom are doubtless spiritually intelligent, will see the point. The one-dime man is everywhere. He lives in universities, he stands on the rostrum, he exhales from the pulpit. The one-dime spiritual leader doesn't even know that there is a one hundred per cent God. There is a spiritual insight we get from contact with actual experience and suffering that is the only thing which counts. There is no separate problem. Every man's problem is every other man's problem.

#### THE BIBLE

About the Bible: how much do you need to know? Let me quote a brief extract from the introduction to the gospel of St. John in the New Century Bible, by the very Rev. J. A. McClymont, C.B.E., D.D.: "On the other hand, as regards the writer of the gospel, there has been an increasing tendency to distinguish between mediate and immediate authorship, and to trace in the structure of the book the editorial hand of someone—usually supposed to be a disciple of the apostle—who had the benefit of oral traditions current in Asia minor about the end of the first century. Among those who accept the gospel without reservation as the work of the apostle John are Schleiermacher, Credner, Meyer, Bleek, Hengstenberg, Lucke, Ewald, Luthardt, Godet, Zahn, B. Weiss, Barth, Beyschlag, Feine, Jacquier, Loofs, Wescott, Lightfoot, Milligan, Dods, Salmon, Sanday, Plummer, Gloag, Reynolds, Watkins, Bernard, Swete, Nicol, Drummond, Askwith."

Now if this doesn't read like the signs on Broadway, just what does it read like? Suppose you were in trouble and wanted immediate help; suppose your boy or your wife had run away, suppose your heart was filled with

hatred and resentment and you thought that God had gone back on you and you didn't want to give him up quite until he had had a fair trial, and some nice learned man like this had flashed this list of "authorities" on you?

You must not forget that I, who write these words, am no poor boob from Missouri. I have for thirty years been reading manuscripts from writers whose reputations—some of them—reach to the orient. I have passed my life in reading the history of religion. I am not a scholar but I have consorted with the best of them in their lairs, and, I trust with due humility, I repeat that there is more true discernment—not only of real religion, but of art, music and literature—among the uneducated than among the educated. They come in contact with life at first hand, and therefore they understand what life is—at least they understand what its real meaning is—better than those who have permitted themselves to become parasites.

The Bible must be read neither by rote nor rule, but only when needed. It must be read in response to the most passionate demand which moves a human soul—the demand, not necessarily for peace here, but for the true understanding of God.

#### ATTACHMENT TO THE UNKNOWN

The only attachment we should have is for God: that is, the unknown. I know clergymen to be attached to their profession, to their church, to their congregations. That is as wrong as it is for a man to become attached to his wife or his family. Unless you are willing to give up these things, you seek in vain. When you abandon them to the care of God, you then come into the kingdom. "All these things will be added unto you."

Furthermore, you cannot conceal anything. I take no stock in those educated people who write on religion (mostly for pay) and offer a smooth way out. The only merit of popular writers like Frank Crane, Bruce Barton and Papini, is that they may possibly hasten that revolution of feeling which is likely to succeed such spiritual trickery. In a democracy it is better to expose everything.

Back of the conflict against evil—which can never cease while we have conscious material existence—there lies a peace which cannot be described, and which is ever present. It lies far removed from learning, from pride, envy, covetousness, human friendship, family ties, poverty or riches, ambition, fame or any sense attachment whatsoever. In the midst of battle, amid the thunders of materialism, in pain or mental torment, that inward sense of peace is ever present.

And if that curious, sense-bound, physically comfortable, intellectually diverted, cynical and quite self-satisfied and self-centered individual, known as a successful man, inquires: "How can such a thoroughly practical person as you appear to be believe such things?" do not reply. He may be better than you are, after all.

Frankly, I have been fooled too often to think that I am superior to anyone. The thing which we hate in others is also in ourselves. But the thing which we hate in others and ourselves is not real. Indeed, I think this distinction should always be kept in mind. The sayings of Christ, rightly interpreted and spiritually understood, seem to me the only guide.

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# As the Negro Sees Himself

By Alexander L. Jackson

MORE AND MORE PEOPLE are learning that it is necessary to read what the Negro writes about himself if they are going to have any adequate conception of what goes on in his mind when he thinks about himself and his place in the general scheme of things. Because most white publications have been closed to him the Negro in the past fifteen years has been steadily developing or trying to develop for himself some means of reaching the public with his views and ideas. In the newspaper field he has made the greatest visible progress. There is hardly an important city or center of population without a weekly newspaper of some sort. There are at least a dozen such papers which have attained large circulation and wide influence on account of the thorough fashion in which they purvey the news for the particular public they seek to serve. The Chicago Defender, the Baltimore Afro-American, the Pittsburgh Courier, the Norfolk Journal and Guide and the St. Louis Argus have all won a place of importance in the newspaper field.

## PROPAGANDA MAGAZINES

The Negro magazines which have managed to survive are nearly all devoted to some special cause or propaganda and financed and read by people who have some special interest in the causes for which they speak. Opportunity is a monthly published by the National Urban league in New York city which is designed to serve the interests of social workers and welfare organizations. The Crisis, edited by our best stylist and probably best known writer, W. E. B. Du Bois, is looked upon as the mouthpiece of the National Advancement Association for Colored People. The Messenger is published in New York and edited by two very aggressive and clever leaders in the labor movement who seek to educate their fellows in trade union movements and programs. The Journal of Negro History, published in Washington, D. C., and edited by Carter G. Woodson, stands in a class by itself. It is a scientific journal devoted to the history of the Negro. The journal and its editor are regarded by scholars everywhere as authorities in this particular field.

In the world of fiction the best known writers until recent years were Charles W. Chestnut and W. E. B. Du Bois. Chestnut's "The Marrow of Tradition" and "House Behind the Cedars" and Du Bois' "The Quest of the Silver Fleece" and "The Soul of the Black Folk" probably are the best things of their kind written by Negroes. For a time it seemed as though we were to have no more novels. Then, after some publishers had experimented with novels about Negroes by white authors, one or two were courageous enough to publish manuscripts written by Negroes. Boni and Liveright brought out Jessie Fauset's first novel, "There Is Confusion," and "Cane," by Jean Toomer. The latter book is a collection of sketches, poems and short stories. We mention it here because it gives promise of what we may some day expect from the pen of this remarkable young writer in the way of a full-length novel. He gives

us the feel and touch of the south as it is today in a way that few other writers have been able to convey.

Probably the best known novel from the younger writers is Walter White's "The Fire in the Flint," published by Alfred Knopf. Laurance Stallings, of the New York World, who has won fame for himself as a dramatist with his much discussed play, "What Price Glory," gives Mr. White's novel high praise. The fact that Mr. Stallings is white and a southerner of course gives great significance to his opinion. For my own part I prefer Miss Fauset's "There Is Confusion" in spite of its title. "The Fire in the Flint" ought to be read by white people who want to know the truth. Its stark realism reeks of the red clay and heat of Georgia. Mr. White tells a story that no white man north or south would dare to tell except in the privacy of his club when he would be feeling decidedly confidential and perhaps even a little "moist." But in my opinion therein lies the weakness of the tale. To be sure, many people read a novel looking for thrills but most people read for pleasure. Unless you are the sort that can enjoy blood letting and cruelty to the nth degree Mr. White's book is likely to appall you. It is a crusader's novel written by one who has given his life to a crusade for the rights of his people.

## A SIGNIFICANT NOVEL

The author gives us as the leading characters the young northern trained Negro who returns to his southern home to serve his people after serving in the world war and completing his professional training at Harvard; a brother who is his exact opposite in experience and outlook; a sister, and a delightful mother who has been the helpmate of the father, now dead, who lived and prospered in the south in spite of the thieving of his white fellow citizens. Here we have the typical aristocratic southern family among Negroes surrounded by all the squalor and trials which beset the poor and the oppressed in any small southern community. White pictures for you what Waldo Frank's "Holiday" makes you feel in his inimitable description of Nazareth—the typical southern Main street with its frame store buildings with their tin fronts. The story runs through the gamut of the futile attempts of the hero, Kenneth Harper, to work out some method by which the lot of his people may be improved in this God-forsaken community only to have those efforts end in the futility of death.

Miss Fauset's novel is more subtle and more enjoyable as a story about folks. The setting, to be sure, is more favorable in some aspects in that most of the action takes place in New York or Philadelphia where race prejudice in its outward expression is less akin to the jungle even though it may be equally as intense in New York as in Georgia.

We think our writers labor under two handicaps. Either they are too constrained because they are afraid to give to possible white readers medicine which is stronger than they think them capable of taking in the way of truth, or in

their fervor for the truth they take upon themselves the role of defenders of the oppressed and lose sight of the fact that telling a story about just plain folks oftentimes is the best propaganda for the cause of truth. In too many instances all of our leading characters in our stories or plays are heroes and nearly perfect. There seem to be no villains about with black skins. All the villains are white, which, after all, is only the reverse of the procedure followed by some of our white friends whose attitudes give some of us such pain.

Of course it is difficult for those who are closest to the battle-line to take that detached impersonal point of view which makes for your true artist and great novelist. We have yet to develop a school of writers who will sense in the lives of our own group the elements of romance, struggle and tragedy, and properly interpret them in terms of living human beings rather than in terms of problems and arguments against worn out or wrong theories. Probably these novels that have come out of the race so far are but the first steps in the direction of that great novel for which we have all been waiting from the pen of a Negro author.

In poetry we have the nearest approach to that art which we think will one day be the American ideal in the literary field. Claude McKay, Countee Cullen and Langston Hughes, to mention only a few, are worth reading by any man or woman who wants to read poetry regardless of the

complexion of the writer. Eric Waldron, Rudolph Fisher and J. A. Rodgers have just begun to show what is in them.

Fisher's "The South Lingers On," which appeared in the Survey graphic, is one of the best short stories that has come to my notice in a long time. I should not be surprised if the first great Negro novel comes from the pen of some of our island friends from the West Indies. These writers, freer than we are from the passion of hate engendered by constant oppression, have within them the gift of song and story-telling that rises above the heat of strife and battle even as it portrays the battle itself.

Of one thing I am certain. It is no longer possible for white people to count upon a reading knowledge of Booker Washington's "Up from Slavery" and Paul Lawrence Dunbar's poetry as a yardstick for measuring the depth and breadth of the Negro's feeling about himself. The Negro of the new and present day is altogether too diverse in his ideas and outlook as well as in his training and experience in life to be casually catalogued longer in any such fashion.

It becomes increasingly difficult for the Negro to know himself as these new leaders and writers arise to interpret him. No longer may one well-known leader arise and speak for an entire race. If you want to study the Negro you must go about it just as you would go about studying any other race, by studying and examining all of the different elements which go to make up that race.

## Russia and France Start the War

### *Fifth in a Series of Articles on "Was America Deluded by the War?"*

By Harry Elmer Barnes

#### Russian Mobilization

WE HAVE ALREADY pointed out how Izvolski and other Russian expansionists had become convinced by 1912 that Russia would find it necessary to go to war in order to secure Constantinople and the Straits. We have called attention to the fact that in December, 1913, in an ominous and momentous memorandum to the tsar Sazonov had informed his sovereign that the Russian ambitions in regard to the Straits could only be realized by a general European war. We have also referred to the secret crown council of February, 1914, at which it was decided that it would be better to await a general European war than for Russia to attack Turkey unaided and take a chance on the European complications which might follow. It is thus apparent that by the spring of 1914 the most influential Russian statesmen and diplomats had become convinced that the most basic aspiration in Russian foreign policy could only be realized through a general European conflict. Later in the spring further preparation for this conflict was made through negotiations for joint naval action with Great Britain. In June of 1914 a highly provocative article was published in a leading St. Petersburg paper by the Russian minister of war, boasting that Russia was ready for war and that France must likewise be prepared.

In German circles the article was viewed as a definite Russian challenge to German military power. Such was the situation on the eve of the murder of the archduke. The assassination obviously created an incident such as Poincaré and Izvolski had been eagerly awaiting in their Balkan policy from 1912 onward.

It is impossible as yet to be certain as to how far Russia was implicated directly in the plot to assassinate Franz Ferdinand. That the Russians had bribed and financed the Serbian plotters from 1912 onward cannot be doubted. It is also certain that Izvolski was aware of the intrigues against Austria, though he may not have known of the specific plot to assassinate the archduke before it was executed. The distinguished British publicist, Robert Dell, in a recently published article thus expressed his opinion on this subject as formulated on the basis of the latest available evidence:

The complicity of the Serbian government in the assassination is now fully admitted, or rather triumphantly claimed. The assassins have become Serbian national heroes. I believe that we shall sooner or later have convincing proof of the complicity of the Russian government, of which I have already strong evidence from an inside source. According to my information the tsar was kept in ignorance of the design. The late M. Izvolski, at any rate, seems to have known all about it. How else can one explain his report about the visit to him in Paris, just after the assassi-

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nation, of a diplomatist coming from Belgrade, who brought him the message from the king of Serbia that, "We have done a good piece of work"? My theory of the origin of the war, based on considerations and evidence into which I have not now space to enter, is that the Russian government had decided on war in June, 1914, and that the assassination of Serajevo was deliberately planned to provoke it.

Whether or not we go as far as Mr. Dell, it is certain that the Russian encouragement and financing of the Serbian intrigues and plots against Austria removed any justification for Russian intervention to protect Serbia against the just wrath of Austria.

The most important point with respect to the Russian attitude in 1914 is the absolute lack of justification for such vigorous action as Sazonov insisted upon taking in the crisis. While there were many grounds for Russian protest, there was certainly no justification for Russian mobilization. Austria had satisfied even Sazonov that she did not contemplate in any sense any territorial annexations at the expense of Serbia. Then Sazonov was thoroughly aware that the kaiser and his chancellor were working for peace in the crisis, putting strong pressure upon both Austria and Russia for an amicable settlement of the Serbian dispute. He was further aware that neither Germany nor Austria had taken any steps whatever in the way of military preparations against Russia.

#### SAZONOV'S SINISTER DETERMINATION

It must, moreover, be made clear that in urging mobilization Sazonov and the Russian and French authorities were fully conscious of the fact that to mobilize inevitably meant to bring Europe into a world conflict. Hence it is clear that Sazonov decided upon the war course when the possibilities of maintaining peace had not been in any sense exhausted. In fact, the order for the mobilization on the night of July 30 came at a time when Sazonov himself personally knew that the prospects of peace and satisfactory negotiations with Vienna were brighter than they had been at any other time during the whole diplomatic crisis. In the light of the facts which we now possess we can state with dogmatic certainty that the action of Sazonov proves that he was determined not to let the Serbian incident pass without throwing Europe into a general military contest.

The much discussed question of the actual date of the formal Russian general mobilization order is now seen to be of relatively little significance, except insofar as it proves the priority of the Russian order to that of the German and shows that France was not technically obligated, according to the terms of her treaty with Russia, to intervene in behalf of Russia against Germany. We now know that there is no doubt that the Russian mobilization was ordered on the night of July 30-31, 1914, but we also know, due to the writings and conversations of Dobrorolski, chief of Russian mobilization in 1914, that the Russians regarded the war as "on" as soon as they heard of the specific terms of the Austrian ultimatum on the 24th of July. Active and continued military preparations against Germany and Austria began on the 24th and 25th of July and were carried on without interruption and with continued intensity until the actual outbreak of armed hostilities. The actual order for mobilization had little significance except as a

formal incident which neither hastened nor retarded the actual military preparations.

#### SECRET MILITARY PREPARATIONS

Throughout the time that the kaiser and Bethmann-Hollweg were working for diplomatic negotiations and the preservation of peace, Russia was thus actually carrying on extensive secret military preparations obviously designed to provoke war. And the French were thoroughly conscious of the Russian actions, and urged nothing but strict secrecy in the proceedings. Even after England learned of the menacing Russian military preparations she made no efforts at all comparable to the German pressure upon Austria in the way of inducing the Russians to desist from their dangerous military activities. In fact, Sir Edward Grey has recently confessed in his "Memoirs" that he was highly indignant at the very suggestion that he should do anything to restrain the Russian mobilization. Therefore we may agree with Gooch that: "The world war was precipitated by the action of Russia at a moment when conversations between Vienna and Petrograd were being resumed, when Bethmann-Hollweg was at length endeavoring to restrain his ally, and when the tsar and the kaiser were in telegraphic communication."

Yet it would be unfair to Russia to go as far as Ewart does in assigning to her entire responsibility for precipitating hostilities. There is no probability whatever that Russia would have taken the initiative in the circumstances without the vigorous encouragement of Poincaré and his promise of unconditional French support. Without the assurances and the incitement offered by Poincaré on his St. Petersburg visit and afterwards, there is no possibility that Sazonov would have acted as he did. Nor would the Russian mobilization have proceeded if any serious pressure had been put upon the Russians by either Poincaré or Sir Edward Grey. In short, while the responsible Russian leaders, such as Izvolski, Sazonov, Grand Duke Nicholas and others, were fully as eager for a European war in 1914 to secure the Straits as Poincaré was for one to recover Alsace-Lorraine, the Russians would never have dared to take any active steps without the overt encouragement of Poincaré and the tacit consent of England.

#### French Responsibility

When we deal with the matter of the part played by France in bringing on the world war, we obviously mean by "France" or the "French" not all the French people or all the French statesmen. There were plenty of French statesmen like Caillaux and his associates who were well aware of the dangerous nature of the persistent French hatred for Germany and the plans for revenge, and who worked consistently for a better understanding with Germany. In discussing French responsibility, we shall mean the responsibility of the apostles of revenge and the military party that had come into control of France by 1912, led by Poincaré, Delcassé, Jonnart, Joffre, Foch, Pichon, the Cambons and others of their stripe.

It has been frequently alleged by entente propagandists that it was the aggressive action of the German militarists in bullying France and in over-extensive military prepara-



tions which discredited the pacific statesmen in France and led the French people to repudiate them in favor of the exponents of a war of revenge. We have in a previous article proved the erroneous nature of this allegation, and the triumph of Poincaré and his associates after 1912 can only be explained upon the ground of superior political acumen and strategy, the accidents of political life, or better harmony with the prevailing sentiments in French policy and opinion. The German attitude in the Morocco crisis has been particularly exploited by those who hold Germany responsible for French militarism, but we have already shown how Germany had both moral and legal right on her side in the Morocco disturbances. Likewise, German efforts at a peaceful understanding with France after 1870 were probably never as vigorous as between 1912 and 1914, at the very time when Poincaré and Izvolski were bringing to completion their plans for aggression against Germany. We have also shown that the French military bill of 1913 was not prompted or originated by the German bill of the same year; both grew out of the uneasiness over the Balkan situation, the French bill having actually been introduced in parliament before the German bill, and drafted before the French had any specific knowledge of the nature of the German bill. We have also indicated the nature of the joint policy agreed upon by Poincaré and Izvolski after 1912, namely, fomenting or watching for trouble in the Balkans which could be accepted as the ostensible excuse for bringing on a general European war that would result in the securing of the Straits and Constantinople for Russia and the recovery of Alsace-Lorraine for France. In fact, the French plan actually went beyond the mere recovery of Alsace-Lorraine and provided for the seizure of the west bank of the Rhine.

In his recent defense Poincaré has contended, and probably with accuracy, that he was for peace in 1912 before the outbreak of the Balkan wars. He and his supporters claim that his failure to take advantage of the Balkan wars to precipitate a European war proves that the charge that he and Izvolski were awaiting a Balkan crisis as the excuse for war is false. This contention is most obviously erroneous. Poincaré did not want a Balkan crisis in 1912 because his plans had not yet matured. The Russian military preparations were not yet well enough advanced to fit Russia for the exactions of a European war, and the bribery of the French press by Russian gold had not yet proceeded far enough to swing French opinion to support a war over the Balkans. To precipitate a struggle too early would have been to upset entirely the plans which he and Izvolski had so carefully and comprehensively framed. By 1914 they were much better prepared, and after 1914 England might not be counted on with certainty because of Anglo-German accord.

#### DELCASSE AND POINCARE

Unquestionably the moving spirits in the French policy were Delcassé and Poincaré. Delcassé had distinguished himself in the cause of Franco-Russian unity before Poincaré had become prominent on the scene. It was he who had greatly strengthened the Franco-Russian Alliance in August, 1899, and after 1912 he was, at the insistence of

Izvolski, sent to St. Petersburg to facilitate the execution of the new aggressive Franco-Russian plans, replacing the pacific and judicious Georges Louis in that position. Ultimately he was called home to collaborate with Poincaré in Paris, and was succeeded by an equally ardent exponent of the Poincaré policy, Maurice Paléologue, a friend of Poincaré from boyhood on. After 1912, both as premier and later as French president, the dominating figure in French foreign policy was Raymond Poincaré, a Lorrainer by birth, whose life-long obsession had been preparation for the revenge of 1870, and the return of his fatherland to France. His fellow countryman, Mathias Morhardt, one of the editors of the *Paris Temps*, and the leader in the movement to clear Dreyfus, has thus admirably summarized this basic aim of Poincaré:

Let one take, one by one, the acts of his political life during these twelve long and terrible years! Let one analyze even the secret intentions! One always will find there the same spirit, the same will, the same methods. M. Raymond Poincaré—he has solemnly affirmed it in the *Manifeste aux Étudiants* which we have cited—had no other idea than to recapture Alsace-Lorraine. His policy was invariably directed against Germany. It was a narrow policy full of violence and hate. But it was a policy of reparation. To satisfy it, he consented to the worst sacrifices and we have seen him putting France, the blood of two million of her children, even her fortune, to the service of the imperialistic ambitions of the Russian autocracy, the least compatible of governments with the genius and with the democratic aspirations of our own country. . . .

The plan created by M. Raymond Poincaré was all embracing. Let a spark be lighted in the Balkans and the world war would be certain—for Russia coveted Constantinople and the Straits; and, like Austria who was opposed to this dream and who was allied with Germany, France would undertake the struggle, because Germany herself would enter. The conflict was so certain that M. Raymond Poincaré would do nothing either to eliminate it or even to avert it.

From 1912-14 he assumed complete control of French foreign policy with the results thus described by Professor Schmitt:

Hence it was that the relations of France with Russia and of both with Great Britain began to grow steadily more intimate. The credit for this belongs in the first instance to M. Raymond Poincaré, who became premier of France in January, 1912. Under his masterly care, Franco-Russian relations, which had become somewhat tenuous while one ally was absorbed in Morocco and the other in Persia and the far east, were soon exhibiting the closest harmony. In the liquidation of the Tripolitan war and throughout the Balkan wars, Paris and St. Petersburg devised and applied a common policy, carrying London with them if possible. M. Poincaré repeatedly assured Izvolski, now ambassador to France, that the republic would fulfill all the obligations of the alliance; Izvolski took the Paris press into pay, to create a sentiment for Russia and to strengthen the position of the premier whom he recognized as most useful to Russia. The French statesman urged the tsar to proceed with the construction of strategic railways in Poland and sent Delcassé as his representative at the Russian court; the Russian ambassador, at least according to some persons, demanded that France revive the three years' military servise. The French and Russian general staffs, in annual conferences, perfected their plans for war, which were based on a joint offensive against Germany. A naval convention was concluded. Finally M. Poincaré went to Russia, and M. Sazonov, the foreign minister, expressed to the tsar his hope that "in the



event of a crisis in international relations" there would be at the helm in France, "if not M. Poincaré, at least a personality of the same power of decision and as free from the fear of taking responsibility." The elevation of M. Poincaré to the presidency of the republic in no way interrupted the newly developed intimacy. Indeed, from 1912 to the outbreak of the war, the dual alliance presented a solid front at every turn to the rival diplomatic group.

Poincaré asserts that there was no such thing as secret diplomacy in France, that the facts of the Franco-Russian alliance were common knowledge in 1914, and that France is a thoroughly democratic country where the chamber of deputies has full knowledge and control of foreign relations. He also claims that France could not have been bellicose because there were some pacifically inclined ministers in the cabinet in 1914. The fact is that the French chamber did not know of the actual terms of the vital Franco-Russian military convention and treaty of 1891-93 until 1918 and was not aware of the fact that France was not obligated to go to the aid of Russia in 1914. Poincaré, Delcassé and the Cambons were the arch-masters of European secret diplomacy, excelled, if at all, only by Izvolski himself. The matter of deciding upon war was not put up to the French chamber at all in 1914, but handled entirely by Poincaré, Delcassé, Viviani and Messimy. The French decision upon war in 1914 was fully as autocratic as the comparable action of the tsar and Sazonov. The French chamber had no more knowledge of the secret relations with Russia than the German reichstag had of the plan to invade Belgium or the British house of commons of the Grey-Cambon correspondence and the secret British agreements and commitments to France and Russia. And, however many pacifists may have been in the cabinet in 1914, they had no effect whatever on French foreign policy, which was handled arbitrarily and secretly by Poincaré and Viviani. The one French pacifist who might effectively have exposed and frustrated Poincaré in 1914 was Jaurés, but he was conveniently assassinated.

#### BRIBERY OF FRENCH PRESS

We have pointed out above the method pursued by Poincaré and Izvolski in bringing the French people around to their point of view, namely, the bribery of the French papers by Russian gold with the end in view of arousing their concern over the Balkans and leading them to believe that France stood in imminent and direct danger from aggressive Austro-German ambitions in that area. How successful this program was is evident from Izvolski's telegram to Sazonov to the effect that whereas before the period of bribery began French opinion was alarmed lest France be dragged by Russia into a war over Balkan problems which were of no direct concern to France, after the bribery campaign had continued for some time the French had come to fear lest the Russians would not be alert enough in the way of detecting and obstructing Austro-German activities in the Balkan regions. Probably nothing better reveals the spirit, methods and aims of the collusion between Izvolski and Poincaré than the following memorandum of Izvolski to Sazonov on July 21, 1913, telling of an bribe the Paris papers. The request was granted:

From this interview I was convinced that M. Poincaré is in every respect in accord with us, considers the moment has finally arrived to realize the century-old aims of our traditional policy (the seizure of the Straits), and therewith restore the European balance of power by the return of the stolen provinces of Alsace-Lorraine.

He anticipates the greatest difficulty on the part of the social radicals who are averse to any war, primarily on financial and business grounds, but especially to a war which begins in the Balkans. This party has very capable leaders: Caillaux, Herriot, Painlevé; it has at its disposal a considerable number of deputies and newspapers.

M. Poincaré believes with me that for this purpose a very great sacrifice on our part is necessary. I scarcely dare name the amount, namely, 3,000,000 francs, of which 250,000 francs alone is for the "Radical," the organ of Senator Perchot.

When we take into consideration how insignificant such a sum is in comparison with the world changes which we expect to bring about thereby, perhaps you will undertake to submit this suggestion to the cabinet for immediate action.

I propose that the subsidy be paid in monthly installments as heretofore in order to be sure every minute of the zeal of the newspapers. I consider it advantageous this time not to use Lenoir but Laffon. Laffon has considerable influence with the "Matin," whose financial director he was, as well as with the great dailies.

IZVOLSKI.

This bribery was supplemented by violently anti-German and anti-Austrian articles written by Tardieu and others in the semi-official *Temps* and elsewhere. Tardieu also aided Poincaré and Izvolski in distributing the Russian money among the French papers. This shows how inadequate is Poincaré's characterization of Tardieu as a "mere journalist." The joint campaign of bribery and publicity was wholly successful in "Balkanizing" the Franco-Russian alliance and arousing a most active and solicitous French interest in Balkan problems, towards which they had been indifferent before 1912. The French by 1914 were ready to support Poincaré in a war over the Balkans and the near east. In the meantime the Russian military preparations had proceeded apace, financed by supervised French loans which the Russians were allowed to expend only for military purposes. Things were ready by June 28, 1914, as they had not been in November, 1912.

#### THE VISIT TO ST. PETERSBURG

Poincaré's activities in the period of the crisis of July and August were thoroughly harmonious with the general plan which he and Izvolski had worked out. He had earlier planned a visit to St. Petersburg in July of 1914, and he now carried it out under much more momentous circumstances than he had previously specifically foreseen. Paléologue naïvely recounts the enthusiasm of the Russian war party at Poincaré's visit, the cordial exchanges between Poincaré and this group, and Poincaré's encouragement of the Russians to stand firm in the Serbian crisis, giving them his unqualified promise of unconditional support in whatever they did. This, it must be remembered, was before the terms of the Austrian ultimatum to Serbia had been made public. The fact that Poincaré promised Russia French aid in 1914 before he knew the terms of the Austrian ultimatum shows that France and Russia had made up their minds to oppose Austria, whatever her plans for punishing Serbia. When the war appeared immi-

nent from the 28th to the 31st of July Poincaré and his associates made no effort whatever to restrain Russia in the precipitate action which they knew only too well would unavoidably lead to war. On the other hand, the French instructed Izvolski to telegraph his government to speed up its war preparations but to be more secretive in order to gain the utmost possible amount of time on Germany who had not yet taken any steps towards counter preparations.

Poincaré's lame assertion that Russian mobilization was not equivalent to war is amazingly and brazenly dishonest. Morhardt and others have shown by citations from all the leading entente monarchs, statesmen and diplomats that they all recognized that Russian general mobilization was equivalent to a Russian declaration of war on Germany. It was assumed as basic in the Franco-Russian military conventions that Russian general mobilization meant inevitable war.

While Poincaré affects great indignation over the fact that in 1870 Bismarck distorted the Ems telegram and stirred the German press against France, Poincaré was responsible for the same conduct in 1914. His henchman, Berthelot, grossly distorted the pacific exchanges between the German ambassador in Paris and the French acting foreign minister and inflamed the Paris press against the Germans.

#### A STAGE WITHDRAWAL

The bulwark of the French claim that the policy of France was strictly defensive in 1914 is the fact that on July 30th the French ordered some of the frontier troops withdrawn to a point ten kilometers (about six miles) back of the boundary. We now know that this was purely a strategic gesture designed above all to create a favorable impression upon England, but also to influence Italy and give her an excuse for refusing to support the triple alliance, as well as to help convince the French people themselves that they were being drawn into a defensive war. Some of the French ministers, including Viviani, have themselves subsequently admitted that these were the purposes of the withdrawal manoeuvre. It had no relation whatever to the defensive powers of the French, as the Germans had not yet begun to mobilize, the French patrols were left in the frontier posts to warn of any German advance, and the French troops could have been marched from the ten kilometer line back to the boundary in an hour. In fact, along some parts of the boundary the French military plans involved the evacuation of the strict frontier line in order to get the French soldiers out of the line of artillery fire. Along other parts of the boundary the French troops were not withdrawn but were actually pushed forward.

Poincaré has recently maintained that the withdrawal order was a serious weakening of the French military defenses and was vigorously opposed by Joffre and the general staff. From this he reasons that France was purely on the defensive. The above facts prove the fallacious nature of his contentions in this regard. Further, on January 31, 1919 in speeches before the chamber of deputies both Viviani and Messimy frankly stated that diplomatic considerations were entirely responsible for the withdrawal order, and that there was no opposition to this

order whatever from the general staff. Indeed, Messimy explicitly informed Joffre on August 1, 1914, of the real reasons for giving the ten kilometer withdrawal order.

#### FRANCE NOT REALLY BOUND

It is also relevant to point out that on account of the fact that the Russians mobilized before the Germans, France was not strictly or technically bound to intervene in behalf of Russia against Germany. The Franco-Russian military alliance required either power to intervene in behalf of the other *only* when the other had been previously mobilized against by a member of the triple alliance. Of course, Poincaré was personally obligated to do all he could to bring France into line with Russia in the light of his personal promises given to Izvolski following 1912, and particularly the promise which he had made to the Russians on his St. Petersburg visit, as well as his subsequent assurances that France stood ready to aid Russia in her military activities against Germany. The shady nature of Poincaré's relations with Russia in July and August of 1914 made it necessary for him to avoid if possible any debate on his policy in the chamber of deputies. He took the personal responsibility for throwing France into the war and then relied upon the war psychology to aid him in getting the chamber of deputies to approve his actions. In the latter he was successful. A major reason for his success in this respect was the fact that he had kept secret the terms of the Franco-Russian military convention of 1891-93, and the chamber did not know in 1914 that France was not under any treaty obligation to enter the war on the side of Russia, because Russia had mobilized before Germany. Morhardt in the following words well summarizes the primary responsibility of Poincaré in producing the aggressive Franco-Russian action that plunged Europe into the general cataclysm of the next four years:

Suddenly there came the drama at Sarajevo. If one consults the diplomatic records during the first few weeks following June 28, one sees only hesitations and uncertainty. No foreign office knew exactly what steps to take. Confusion was general. The situation required direction and a leader. This leader was M. Raymond Poincaré. In the middle of the European crisis he set out resolutely for St. Petersburg. . . .

Also, on this point, we have a crowd of witnesses, all agreeing, authoritative, and irrefutable. M. Raymond Poincaré did not go to St. Petersburg to calm his ally or abate the conflict; he went to intensify the strength of panslavism, to exalt the chauvinistic and Russian imperialistic passions, and to push that irresolute and timid being, Czar Nicholas II, to extreme resolution. . . .

Furthermore on his return to Paris, July 29th, M. Poincaré continued to play with a savage and passionate energy on the cowardly spirit of the Russian government. It was he who assured and encouraged it. It was he who dragged it into the conflict. It was he, finally, who, on the historic night of July 29-30, in answer to the inquiry of Sazonoff (who was stricken with anxiety before the German protests against the Russian preparations) can we really count on you? replied implacably: "Go to it—we are ready!"

Such was, in these tragic moments, the harsh and belligerent attitude of M. Raymond Poincaré. The documents, the innumerable facts which we have cited, show it without possible dispute. It was he who conceived the gigantic plan. It was he who imposed it upon the eccentric and "docile" soul of Nicholas II. He not only took the initiative; he brought the plan to realization.

Poincaré makes much of the fact that it was Germany which first formally declared war in 1914. This is of little or no significance in the light of Russia's prior mobilization and the long standing Franco-Russian assumption that Russian mobilization would force Germany to declare war. What is of vital importance is to discover which country first actually decided to abandon diplomatic exchanges and resort to war in 1914. The most damning element in the whole case against France is to be found in the date of the French determination upon war. Of this there is no doubt. At 1 a.m., August 1st, Izvolski sent the following telegram to St. Petersburg:

The French war minister informed me, in hearty high spirits, that the government have firmly determined upon war, and begged me to endorse the hope of the French general staff that all our efforts will be directed against Germany, and that Austria will be treated as a *quantité négligeable*.

This decision must have been arrived at some hours before Izvolski reported it to his home government, but even his telegram was sent sixteen hours before Germany declared war on Russia and two and a half days before Germany declared war upon France as a mere formality after having exhausted her efforts to secure French neutrality. *France was, thus, the first country in Europe decisively to declare itself for war in the diplomatic crisis.* Russia had been the first to decide on mobilization.

Poincaré makes much of the refusal of the French government to grant Joffre's original request for mobilization, and represents it as a proof of the pacific aspirations of France. As an actual matter of fact we have definite proof that it was, like the ten kilometer imposture, a purely diplomatic ruse to influence England. Izvolski fully explains the reason in a telegram answering a query by Sazanov:

It is very important for France on account of political considerations relative to Italy and most especially England, that the French mobilization should not precede the German one, but form an answer to the latter.

Even Poincaré does not dare to assert that the French military preparations were not rapidly carried forward in secret in spite of the temporary withholding of the mobilization order to create a favorable influence on Italy and England.

### Joint Guilt of France and Russia

We may thus say that the main, in fact the only, direct and immediate responsibility for the general European war falls upon Russia and France. It is difficult to say which should be put in the first place. Unquestionably there had been the closest collaboration between Izvolski and Poincaré from 1912 to August 1914, and the program of both was inseparably connected with the bringing on of a European war. Izvolski proudly boasted in August 1914 that the war which had just broken out was *his* war, but we may safely say that without the ardent and consistent cooperation of Poincaré he would never have been able to lead his government into actual warfare. We may thus hold that France and Russia share about equally the responsibility for the great calamity and that no other European power, unless it be Serbia, desired a general European conflict in the summer of 1914.

The question has been raised as to why Poincaré does not claim credit for having planned the war that brought so much "glory" and territory to France. Morhardt and others have shown how he and Izvolski were inclined to boast over it at first, but later changed their tune and tried to "cover up" when the war went on so much longer than they had expected and brought such tremendous losses in men and money to France and Russia. Whatever his satisfaction over the recovery of Alsace-Lorraine, Poincaré could scarcely face the French mothers and widows of 1918 with a boast of his responsibility for their bereavement.

### WHY FRANCE AND RUSSIA CHOSE 1914

We might here also point out that instead of 1914 being the year selected by Germany as one peculiarly well adapted to bringing on a world war, it was really the year which France and Russia found it necessary to exploit on account of the successful prosecution of the Anglo-German negotiations over the near east and the Portuguese colonies. In another year the removal of the German menace might well have made Sir Edward Grey unwilling to see England take an aggressive stand in behalf of the Franco-Russian policy, and without the aid of the British navy France and Russia possessed much less likelihood of being able to defeat the central powers. It is perfectly correct that no major European power had perfected its military or naval preparations in 1914, but the incompleteness of the Franco-Russian preparations was believed less of a handicap than the possible withdrawal of England from an aggressive position in the triple entente. And even though the Entente preparations were not complete in 1914, the Entente possessed an overwhelming military and naval superiority over Germany and Austria in 1914. Entente experts expected to win in two months, and might have but for the defeat of the Russians by Hindenburg.

The writer, in coming to this conclusion of the sole and direct responsibility of Russia and France for the European war in 1914 does so in full knowledge of the fact that many authorities contend that there was no plan about the events of 1914, and that all "stumbled" into the war. He has also read all of the literature counselling caution in regard to an indictment of Poincaré as overly guilty. It is the opinion of the writer that the thesis of "stumbling" is as far from the truth as the older Entente apologia of wilful and malicious German determination upon war from July 5, 1914. Even cautious scholars like Professor Fay are now admitting that the more Poincaré writes the more obvious his guilt becomes. Likewise with regard to the theory that, whatever the truth, one ought to defend the thesis of divided responsibility because this would make it so much easier to woo people away from the old myth of full German responsibility. The writer is fully aware of the fact that it would be far more easy to convince people of the view of divided responsibility than to prove to them the sole responsibility of France and Russia. But the writer is not running for congress on the issue of war-guilt; he is only interested in expounding what appears to him to be the truth before an honest and intelligent group of readers. It appears to him better to make slow progress in advancing the cause of truth than to be quickly successful in disseminating a benign illusion.



# British Table Talk

London, October 16.

**B**EFORE THE CONGREGATIONAL UNION assembled at Bournemouth Dr. J. D. Jones delivered his soul upon many urgent matters. He is greatly concerned that the churches should be busy at their chief business, which is not "to keep going," but to extend the kingdom of God. Much has been done to perfect the machinery of the churches, but they exist to do something. Beyond their borders are the host of outsiders. Seventy-five per cent. of the men of this country are outside the church door. Must we be content to leave them there? Many years ago at a Congregational council it was claimed, and Dr. Dale endorsed the claim, that Congregationalism had a distinctive mission to the middle-classes; of this claim Dr. Jones said, "We must beware of making this dictum a sort of cloak for religious snobbery." The church must have a concern for the outsider of all classes; it must be ready, if needs be, to make changes in its methods. The only difference—here he quoted Silvester Horne—between a groove and a grave is a matter of depth. Neither Dr. Jones nor Dr. Selbie, who spoke later, were inclined to advocate any tenderness for mere orthodoxy; they were thinking more of life, than of the forms, which it takes. But at Bournemouth the concern for the outsider was not limited to the hosts within these islands now estranged from the church. Throughout the week the responsibility of the churches for outsiders was not restricted to those at their doors. The missionary appeal was sounded again and again. At one meeting the two chief speakers were Mr. Shoran Singha, an Indian, and Dr. Moody, who is a Negro from Jamaica now practicing in London. Both are remarkably eloquent speakers, but their presence was more eloquent than even their presentation.

## The Chapel-keeper, And his Pastor

At the end of the sessions of the Congregational union the local secretary, after replying to a vote of thanks, introduced the chapel-keeper of Richmond Hill church, of which Dr. J. D. Jones is the minister. This officer of the church made a speech and delighted the audience by his explanation that he was no speaker, and could not "make the gas flow like the doctor." The doctor, in his turn, confessed that he owed much to his friend the chapel-keeper. "He gives an air of respectability to the church," Dr. Jones admitted. In fact sometimes, he alleged, he was mistaken for the chapel-keeper and the chapel-keeper for him. Such a merry episode does much to help a serious assembly and besides it shows how happy and friendly a bond there is between pastor and "the door-keeper in the house of the Lord." . . . From all accounts the assembly of the Congregationalists touched highwater mark. Clearly these churches have to face a serious task. One of the speakers, the Rev. T. T. James, gave an analysis of statistics over a period of years. There is certainly no ground for complacency in these returns. We have not even been holding our own. There is need for a forward movement if we are to recover lost ground. It is a hopeful sign that facts are allowed to speak. Here is one: during the years 1903-1923 there had been a decrease in the number of ministers actually in charge of churches; and there is even now an inadequate supply of students.

## Dr. Hutton's First Number

Many curious eyes scanned the British Weekly this week to trace if possible the hand of the new editor, Dr. Hutton. There are no startling changes, but there is an air of happy freedom as though the new editor were already on good terms with his readers. The place which was filled for years by "Claudius Clear," who was of course Nicoll himself, is now filled by Dr. Hutton, who signs his own name to an article on "The Turning

of a Tide," suggested by Mr. Chesterton's "The Everlasting Man." (Of this more next week in this column!). But the innovation to which I shall look with the deepest interest is the column headed "Dr. Hutton's Class." In this he will take for his subject week by week this autumn the poems of Francis Thompson. This should be a treasury for those who love literature.

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## From "The Everlasting Man"

"We could imagine a super-monkey more marvellous than any superman, a quadrumanous creature carving and painting with his hands and cooking and carpentering with his feet. But if we are considering what did happen, we shall certainly decide that man has distanced everything else with a distance like that of the astronomical spaces and a speed like that of the still thunderbolt of the light. And in the same fashion we can, if we choose, see the church amid a mob of Mithraic or Manichean superstitions squabbling and killing each other at the end of the empire, while we can, if we choose, imagine the church killed in the struggle and some other chance cult taking its place; we shall be the more surprised (and possibly puzzled) if we meet it two thousand years afterwards rushing through the ages as the winged thunderbolt of thought and everlasting enthusiasm; a thing without rival or resemblance; and still as new as it is old."—G. K. Chesterton.

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## A Modern Churchman in an Ancient Church

On a recent Saturday there was a long letter in The Times from Canon Glazebrook upon the position of parties in the church of England. It was a generous appeal for peace in the church between the "true Anglo-Catholics" and the others, low and broad. On the afternoon of Saturday I saw in a barn in west Sussex a written notice that Canon Glazebrook was to preach the next morning in a neighboring church. It was only six miles away from our temporary abode and we bicycled through pleasant lanes under the downs to the little village church. It is ancient even for this corner of old England. There is carving wrought by Saxon workers, but the church is chiefly Norman and early English. On the walls is a memorial to a gallant soldier, with the words which Sir Henry Newbolt wrought into his poem, "Clifton Chapel":

"Qui procul hinc  
Qui ante diem periit  
Sed miles, sed pro patria."

Canon Glazebrook preached upon the 139th psalm, showing how the poet turns theology into religion, and how the poem is a mirror in which the soul can read its own experiences, made more beautiful and wonderful. The sermon was a very simple yet profound exposition of the experience into which the soul is admitted through the psalm. The attempt to fly from God is in vain; the refuge is to fly to God, the Eternal Father, who can be trusted to deal with his children more tenderly and mercifully than they deal with each other. To hear such a modern churchman in a little village community would be reassuring to any who cared for the continuity of the Christian faith. The same faith had been declared in all essentials within that little church since the days when the Normans landed.

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## And So Forth

As I write these words I can hear the roar of the crowd welcoming the Prince of Wales upon his return from his wanderings. An article in the morning's Times praises the prince for his many and valuable services, and urges that he should be allowed a holiday from engagements. He must not be overworked; even princes are entitled to a rest after toils. . . . We are still busy discussing in the press, whether or not preaching

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is poorer today. Dr. Selbie says flatly that it is not. Others give various prescriptions. One of the best is that laymen should make it possible for their ministers to buy books. . . . In a discussion of publicity Dr. Temple drew a distinction between the purpose of business advertisers and that of the church. The business man wishes to make man jump, the church wishes to make him kneel. . . . We are likely to pay heavily for the frankness of our prime minister. A little while ago he said that we did not want a Mussolini; this statesman has taken offense, it would appear, and a letter leaked out. There are far too many leaks of this kind in these days. . . . Mr. Lloyd-George has

been campaigning in Scotland on behalf of his land reform scheme. Some Liberals think his proposals too socialistic; they have received them with faint praise. But wherever he goes, he receives a keen popular welcome. . . . Among the new books is a "Life of William T. Stead." Without any question this man was the chief founder of the modern press. He was a great journalist though some of his schemes were wildly fantastic. One day he sent for Robertson Nicoll to found a paper called "Gesta Christi" with Mrs. Besant in the labor department, and the pope as ecclesiastical editor!

EDWARD SHILLITO.

## Books! Books! Books!

By Winfred Ernest Garrison

### Grappling with the Great Issues

IT MAY well be that the most serious competitor of Christianity for the allegiance of men is not any particular system of thought so much as a superficially alluring but unchristian way of living. However, when A. C. Bouquet writes of *THE CHRISTIAN RELIGION AND ITS COMPETITORS TODAY* (Cambridge Univ. Press) he has in mind certain world-views which present themselves as in opposition to the Christian view. These rivals are four in number: secularism, pantheism, traditionalism, and relativism. The first is the crowding of the spiritual interests and meanings out of life by the obvious and the material, by anxieties and pleasures, by the things which money can buy and science can measure. Perhaps this is the thing I referred to at first as Christianity's most serious rival; certainly in most cases it is not a reasoned philosophy. The second extinguishes the legitimate value of the finite, the individual, the mundane, by merging them indiscriminately in a vague and impersonal One. The third is the blind perpetuation of cults and taboos that have lasted longer than they have lived, the vain repetition of pious formulas and the supine acceptance of customary authorities, all of which tend to quench the spirit of noble adventure and hush the prophetic voice. The fourth is the belief, issuing from the study of history, anthropology, and comparative religion, that Christianity is in no sense the final religion. On this last and most delicate point, the author issues with a conclusion less radical than that of Troeltsch's latest works and more in harmony with his earlier position: that, while demonstrative proof is impossible, we have ground for a personal conviction that "a new and higher religion is utterly improbable," and that "the life of Christ is of absolute value because faith regards it as the central permanent and decisive uplifting of the religious level, the setting up of a broad plateau on which man can dwell if he will, though on it he can if he will rove far afield."

Bishop Edwin DuBose Mouzon, of the Methodist church, south, writes a fine, strong, liberal book on *THE PROGRAM OF JESUS* (Doran, \$1.50). The thing Jesus was chiefly interested in, he says, was a way of life which he began to illustrate as soon as he began to live and began to expound as soon as he began his ministry. It was not, as Professor Machen makes it, a program of atonement through his blood, beginning a few days after his death. To say that the author sounds a clear note on this decisive point is not to say that he denies the atonement, as of course he does not. He gives a brave and vigorous treatment of social, economic, racial, and international problems as related to Christian principles of living.

Another book with a strikingly similar title, *THE PROGRAM AND WORKING PHILOSOPHY OF JESUS CHRIST*, by George Eayrs (Revell, \$1.25), is all good so far as it goes, but leaves much unsaid. Taking Luke 4:16-19 as a text, the author deduces a program of eight points on the basis of which he credits Christianity with most of the achievements of civilization up to date, but he scarcely faces frankly the problems of the future. It is interesting to know how Christianity has brought us where we are, but the really important thing is to know where we go next.

One is glad to know that the students at a state university—North

Carolina in this case—have opportunity to hear such lectures as those printed in the fine little volume entitled *CAN A MAN BE A CHRISTIAN TODAY?* by William Louis Poteat (Univ. of N. C. Press). From the standpoint of a religious scientist he faces the thought-problems which students must meet and gives an answer which is comforting to the heart and no affront to the intelligence. The gist of his answer is: "Consider Jesus."

Here are two lives of Christ. W. P. Livingstone's *THE MASTER LIFE* (Doran, \$2.50) is a dramatic telling of the story of Jesus, almost in fiction form. The whole record is taken as it stands, the miracles not naturalized or explained, the episodes somewhat expanded by a legitimate use of imagination for the sake of background and atmosphere, and the sayings of Jesus paraphrased—not always to their betterment. H. A. Wilson's *THE MASTER AND HIS FRIENDS* (Longmans, \$1.75) is a life of Christ for young people, built up around the story of two children who are conceived as having been in the company of those who followed Jesus and saw and heard him.

Two books giving brief accounts of the religious denominations in America: *OUR AMERICAN CHURCHES*, by William Warren Sweet (Methodist Book Concern), gives a simple statement of the beginning and early development of religion in America, followed by chapters on seven or eight of the leading denominations. The presentation is very clear and fair, and the aim is evidently not to criticize or confute but to present each as its own followers see it and to show the contribution which each has made. M. Phelan's *HANDBOOK OF ALL DENOMINATIONS* (Cokesbury, \$1.25, third edition) is a small reference book containing condensed information about more than a hundred religious bodies. Almost all of the data contained in it, and much more that is not given here, can be obtained in the Federal Council's yearbook of the churches.

Why do intelligent people allow themselves to be converted to Rome? Arnold Lunn attempts to answer this question in *ROMAN CONVERTS* (Scribner's, \$3.00). He admits that he finds no answer which satisfies him, but he sets in array many facts and forces which are involved. Perhaps there is necessarily no answer which could satisfy a non-Catholic, for to admit the adequacy of any answer would be to acknowledge oneself a convert. The introductory chapter is rather flippantly clever in statement, though not in intent. Subsequent chapters deal with five notable cases of conversion: Newman, Manning, Tyrrell, Knox and Chesterton. A bit flippant, I said. Perhaps scarcely that. He is serious and respectful enough in dealing with stately and saintly spirits like Newman and Manning. But when he comes to Chesterton, he leaps merrily to the fray and does not shrink from fighting the dev—well, of course, not quite that, but fighting G. K. C. with epigrams. This last chapter develops into a spirited critique of Chesterton and his colleague, Hilaire Belloc.

In this connection, though it is not really a book about religion, I mention Bertram Newman's *CARDINAL NEWMAN—A BIOGRAPHICAL AND LITERARY STUDY* (Century Co., \$2.00). The author is no relative of the cardinal. He aims to give an "uncontroversial introduction to Newman regarded as an English classic." Nevertheless

he throws perhaps as much light as the above mentioned book on the motives of Newman's conversion. The thing was implicit in Newman's personality. It was just the kind of thing that a man like Newman would do. Consequently, accounting for it is not a matter of theology but of psychology and biography.

But if one wants to know how it is possible for one to become a Roman convert, it is best to study thoughtfully some Catholic books of devotion rather than to read explanations by Protestants, for the Protestant books must inevitably issue in an argument to prove that one should not be converted rather than an explanation of how one is. A new book on *THE MASS*, by Rev. Joseph A. Dunney, may be taken as an authoritative exposition of Catholic doctrine and practice, since it bears the *nihil obstat* of the "Censor Librorum" and the *imprimatur* of Cardinal Hayes. It helps one to see how—together with much which seems to a Protestant mind superstitious, mechanical, and lacking in evidence—the mass may be made the vehicle of much lofty spiritual teaching. Such a stupendous recurring miracle, if it actually happens, is an event of commanding importance and must place worship on quite a different plane from anything which the Protestant knows. See also Dr. Orchard's recent statement on the subject. But does it actually happen? If God is actually present on the altar—but is he? The Protestant calls for evidence on this point, though the traditional Protestant accepts plenty of other things with as little; and argument about the religious value of the conception generally leaves him cold because he does not believe in that kind of God. Such a book as this also serves, better than a theological treatise, to define and depict the mental attitude of those who hold a thoroughgoing supernaturalistic view of the world, a world shot through with miracle. From that point of view, the efforts of conservative Protestantism to maintain supernaturalism on the basis of merely a few dozen miracles, the last of which happened nearly two thousand years ago, must seem pitifully thin and removed by an almost negligible degree from bald materialism.

### Civilization—So Called

**A**SIDE FROM THE FACT that he is rather excessively devoted to a theory which portrays racial characteristics and contrasts somewhat more sharply than they are in fact, Mr. Lothrop Stoddard is a keen observer and an interesting exponent of social phenomena. His new book, *SOCIAL CLASSES IN POST-WAR EUROPE* (Scribner's, \$2.00) is a study of the effect of the war upon the peasant, the laboring class, the middle classes, the intellectuals, and the aristocracy. In general, the war increased the economic well-being and political importance of the peasants at the expense of the industrial classes. The center of gravity is shifting back from town to country, and this process of de-urbanization may go far toward undoing one of the great effects of the industrial revolution of a century ago. In many cases there has been an actual decrease of urban population, accompanied by a revival of rural suspicion and antipathy toward city people and city civilization. The author gives a survey of the history of labor during the past half century, and indicates that the city laborers are less revolutionary and more inclined to cooperate peacefully with capital than before the war. The middle classes, and especially the professional class, have been the chief sufferers during the period of economic maladjustment following the war, and the intellectuals have been the hardest hit of all.

Konrad Bercovici's "Around the World in New York," published a year or more ago, was a picturesque and informing presentation of certain foreign groups in the metropolis. It inspired me to spend some time among the Italians in Chicago instead of going again to Italy for my last vacation. But our foreign populations are not wholly urban. In his recent book, *ON NEW SHORES* (Century Co., \$4.00), the same author deals with a wider field, especially the foreign agricultural groups in the United States—the Danes in Minnesota, the German Russians in North Dakota, the Japanese in California, the Finns, Roumanians, Dutch, and a dozen others. It is a valuable help toward the understanding of the composite structure of this country in which we live.

It may not be generally known, but, in spite of the encroachments of civilization, the cow-boy is not yet an extinct animal. He

can still be found on the hoof—and without going to a rodeo or a movie outfit—if one knows where to look. The desert is not yet all irrigated, and the range not all fenced. Will James, himself a representative of this diminishing but still extant species, gives us in a second book, *THE DRIFTING COW-BOY* (Scribner's, \$3.50), a record in pictures and text of life on the range. He is himself a cow-boy who can both write and draw—not too well, but quite well enough. The total impression is better than it would be if he did it better—so well, say, as to excite a suspicion that it was done by a professional writer who had learned something about cow-boys rather than by a professional cow-boy who had learned something about writing. The stuff sounds genuine because, I think, it is so.

There has been much study of folk-literature during recent years, but the vein is by no means worked out. *THE NEGRO AND HIS SONGS* (Univ. of North Carolina Press, \$3.00) by Howard W. Odum and Guy B. Johnson, reveals a wealth of interesting material—religious, social, and work songs, in the composition of which extemporization played a larger part than deliberate composition, and in which emotion triumphs over intellect. The songs which have survived are the ones which have been chosen by popular favor from thousands as casually born in moments of uplift. The strong appeal of such minstrelsy lies in the fact that the particular song is only a channel for the Negro's fervor and inner music to flow in. Lacking a ready-made channel, the torrent makes one for itself. It may be a rough channel with no flowers of studied rhetoric growing on its banks, but it carries real water. The words only of the songs are given in this book. The study of the music is a somewhat different topic, but it seems unfortunate to separate, even for purposes of scholarly investigation, the two parts of what is really one living thing.

*NAVAHO TALES*, by William Whitman, 3rd, (Houghton, Mifflin, \$1.75) is a re-telling of Navajo legends published some years ago by the American Folklore society. It is worthy of a place beside my old favorite, Cushing's "Zuni Folk-Tales." The Navajos and the Zuis are neighbors, as distances go in the southwest, and both have elaborate systems of mythology. The Zuis, a pueblo people, are the more sophisticated and their body of literature is more elaborate and complex, while the drifting Navajos are the more primitive. Each has its special charm. If the tales of the youth of the world are a part of the proper heritage of the young, as they are, then the young are as well entitled to enjoy these Indian stories of animals and gods and early men from the days when all three lived together in simple companionship, as they are to read the mythologies of Greece and Rome. I like everything about Whitman's book except his reformed spelling of "Navaho." Probably he adopts it to indicate that the word is not Spanish.

What primitive peoples can give us is a body of often very beautiful legend and myth. What we can give them and how we can give it to them is—a very large and difficult question. Candor compels the admission that the savage has not always been enriched by his contact with so-called civilization. William Carlson Smith, writing a Ph.D. thesis at the University of Chicago on *THE AO NAGA TRIBE OF ASSAM* (Macmillan, \$5.00; or order from author, Univ. of S. Cal., Los Angeles), has produced an ethnological and sociological study of this tribe, its social organization, religion and magic, and the effects upon it of contact with forces from outside. The author was for several years engaged in missionary educational work among these people. He recognizes the danger to peoples at a low stage of culture from a sudden invasion of civilization—a danger which includes subtler elements than drunkenness and disease. The real problem is to make life meaningful and interesting on a higher plane to erstwhile savages whose old interests have been destroyed at the same time that the old controls of tribal organization and custom have been taken away. And the new interests must be real interests to them, not merely uplifting occupations which we conceive that they ought to be interested in.

Two new volumes in *The Today and Tomorrow Series* give us both sides of the woman question; no, two sides; you can't have both sides of a polygon. Anthony M. Ludovici's *LYSISTRATA, OR WOMAN'S FUTURE AND THE FUTURE WOMAN* (Dutton, \$1.00), sounds the tocsin of alarm against the menace of militant feminism and calls for a masculine renaissance—almost preaches a crusade against those infidels who deny the divine right of man to rule. Dora Rut-

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sell—alas that she should shame her sex by borrowing the glory of the male, blazoning on cover and title-page that she is also Mrs. Bertram Russell—preaches the extremest doctrine of feminine equality and independence in *HYPATIA, OR WOMAN AND KNOWLEDGE* (Dutton, \$1.00). Ludovici's point of departure is a complaint that "nowadays all stress seems to be laid on the soul," whereas the really worthy object of quest is "the pleasures of the healthily functioning body," chief among which are those of sex. Woman is robbing herself of her supreme happiness by a puritanical pretense of indifference to sex leading often to a real indifference to it, by a struggle for economic independence, and by an artificial interest in public matters which do not concern her. All that she needs, in addition to the one primary pleasure already indicated, is to have restored to her "the lost joy of looking up to and obeying her mate and the serenity of a dependent existence." His only serious problem is how to provide a mate for every woman in a nation which has, as England has, two million more women than men. His answer is legalized and recognized concubinage. The ideally happy and perfect woman, in his view, would be the one who is "weak, warm, and willing." (The quotation is not from his book.) Without criticizing this writer harshly, as one might be tempted to do, I merely pause to remark that these opinions resemble those of an over-sexed moron of the least intelligent grade. Mrs. Russell admits, even insists upon with no less fervor than her male opponent in this debate, the "pleasures of the healthily functioning body" and the fundamental right of every woman to those pleasures. She discusses the matter with no prudish reticence and with no more concealment than Lady Godiva with a boyish bob. She also proposes a radical revision of current moral codes. But she conceives of woman as a human being with other powers and interests than those of sex, with intellectual capacities which may properly be exercised in the fields of science, literature and art, and with abilities which should be given outlet in business and government. Her solution of the problem, shocking as it is in some particulars, is interesting as a program outlined by a brilliant woman entirely untrammelled by considerations of tradition, authority or conventional morality, and proposing to reorganize society solely on the basis of the experience of human individuals in quest of their greatest happiness and highest development.

### As the Novelist Mirrors Life

A RECENT BIOGRAPHY professing to reveal the seamier side of Robert Louis Stevenson's character and implying that this side was more "real" because it was less pleasant, leaves R. L. S. still firmly entrenched in the affections of a mighty multitude of readers. The older ones are loyal to the memory of their old playmate, and the younger ones simply do not know what the critical biographer is talking about. The *SOUTH SEAS EDITION* (Scribner's, 32 vols., 90c. per vol.) is complete, including all the works published during the author's life, those published posthumously, and the notes and sketches which he left unfinished. The prefaces and introductions by his wife and his step-son, Lloyd Osbourne, form a fairly complete and very intimate biography, and the four volumes of letters edited by Sidney Colvin are included. The volumes are small enough to go into a pocket, as a Stevenson should, for he reads best out of doors. Walt's

"Thrusting me beneath your clothing

Where I may feel the throb of your heart or rest upon your hip" is all very well, but for practical portability a book that will go into a side coat pocket has advantages over one that has to rest on your hip. Stevenson was a marvel of industry. Osbourne quotes him as saying: "I am not a man of any unusual talent. I started out with very moderate abilities; my success has been due to my really remarkable industry. When a man begins to sharpen one faculty, and keeps on sharpening it with tireless perseverance, he can achieve wonders. Everybody knows it; it is a commonplace; and yet how rare it is to find anybody doing it—I mean to the uttermost, as I did. What genius I had for work!" He had more, but he had that. Think of nearly three million words for print in twenty invalid years. Five hundred words every day except Sundays. Perhaps not so impressive looked at that way; many a journalist writes more; but his contained large sections that come near to being immortal, and other large sections that are good though not great, and only

a modicum that could be dropped out without much loss. There are, of course, some parts of this vast collection which cannot now be read with much interest. Stevenson, as man and as author, needs to be viewed and valued—as he himself viewed Father Damien in his famous letter in defense of that heroic priest among the lepers—with reference to the worth of his virtues and not with reference to absence of defects.

It requires some very extraordinary incentive to induce me to choose first out of any bundle of new novels anything other than W. J. Locke's latest, if I am so fortunate as to find it there. His latest at this moment is *THE GREAT PANDOLFO* (Dodd, Mead, \$2.00). Locke's Pandolfo, like his Amos who came last year, is a person in violent contrast with his social setting, a bull-in-a-china-shop individual in a society of silken elegance and good taste. Pandolfo begins as an odious and egotistical braggart, the more odious because he always makes good. He is as great a genius as he thinks he is. He has a passion for demonstrating his superiority to ordinary men. But unlike his Renaissance namesake, Pandolfo Malatesta of Rimini, with whom he claimed spiritual kinship, he wishes to show his pre-eminence only by deeds of generosity, never by cruelty. Only a novelist of supreme skill could make such a blatant personality lovable; and only a very thoughtful student of humanity could create a character so consistent and yet uniting fine qualities with these obnoxious ones. It is easy to judge charitably those people who judge themselves severely and to find good in those who modestly realize their own defects; but this novel has given me a permanent stimulus—I hope it will be permanent—to look for the amiable qualities which a man may hide beneath a mantle of bumptious egotism.

Thomas Boyd's *SAMUEL DRUMMOND* (Scribner's, \$2.00), like his last year's novel, "The Dark Cloud," finds its setting in mid-America in the days immediately before the civil war. This one is located in southern Ohio and its events continue into and through the war. In a flat and colorless style—the style of which Raumont's "Peasants" is a supreme example, and "Country People" an extreme example—a story is told which gets its force from the accuracy with which it represents both the facts and the emotional attitudes of simple rural life in a period of stress.

*THE RED LAMP*, by Mary Roberts Rinehart (Doran, \$2.00), is widely advertised as a good mystery story. It is. You won't know the solution till the author tells you, unless you have a perverse ingenuity for choosing the least probable of all possible interpretations of a given set of facts. But as a mystery story it has two defects: The first is that too much is said about mystery at the beginning. We are told rather too explicitly and repeatedly to prepare ourselves to be mystified. It may be psychologically correct for a platform prestidigitateur to establish in his audience a mood of expectancy by the use of all the spooky stage-setting he can get and all the corresponding patter he can think of, but in a novel the net ought not to be so palpably spread in sight of the bird. The reader is the bird, but he gets caught just the same. The second is that too many loose ends are left dangling. The solution does not solve all the little minor mysteries introduced along the way to keep the main mystery-pot boiling. It is a bit like taking an old clock to pieces, putting it together again so that it will run, and having a hatful of wheels left over.

Michael Arlen's *MAYFAIR* (Doran, \$2.50) is a collection of ten stories of the ways and waywardnesses of the genteel and pseudo-genteel (otherwise known as "those charming people"—which some of them are not) who inhabit the purlieus and faubourgs of west London (specifically designated as "Mayfair"), in the fifteenth and sixteenth years of the reign of his gracious majesty King George the Fifth. Humor and tragedy are blended in the same story, almost in the same sentence. Sentimentality is mingled with sophisticated badinage, and both are seasoned with a dash of romantic unreality. For—"It is insane to work from grubby birth to grubby death with never an attempt to chain a star, with never a raid on enchantment, with never a try to kiss a fairy or live in a dream." The critics have taken Michael Arlen's books very seriously, and properly so, but he gives the impression of standing aloof from his work with a smilingly superior air which, if they did not, would enable him to save his face by protesting that he didn't take it seriously either.

When, early in a novel, a fascinating, tom-boyish, fox-hunting young woman has a violent altercation with a young man of gloomy

manners and violently anti-social habits, you know by instinct and experience—that is, experience with novels—two things: (1) that his aversion to society is the result of some tragic event not fatally to his discredit; and (2) that she will marry him. The story is *RED ASHES*, by Margaret Pedler (Doran, \$2.00). It was, and she did. The tragedy was that he had killed her older brother by an unskillful operation. In fact, he was slightly intoxicated at the moment. The difficulty was dissolved, logically enough, by his saving the life of her younger brother.

There is in A. S. M. Hutchinson's *ONE INCREASING PURPOSE* (Little Brown, \$2.00) an earnestness so deep, a religious conviction so absolute, a spiritual message so full of faith and hope and love, that it puts one quite out of the mood of criticism. When a novelist comes squarely into the open and proclaims as his thesis that "Christ is the common denominator" of all men, and makes his whole story turn upon the discovery that "Christ is in each one of us and that by looking for and calling up the Christ in our every neighbor, and by in so doing enlarging the Christ in ourself, it is in the power of each one of us to raise Christ from the dead again"—when a novelist has this to say and is able to say it with the power that gave to "If Winter Comes" its deserved popularity, criticism becomes an ungracious task, and the reviewer had better content himself with advising people to read the book. And so I do. The defects in it you can easily find for yourself. The main thing is that it presents the experience of a young man resigning from the British army after the war under the urge of a conviction that there must have been some deep purpose why he was spared when so many fell at his side and that he must, at all costs, discover that purpose. In the great discovery which Sim Paris makes—and Sim is an idealist of much the type of Mark Sabre—the author gives to the world a message not unlike that conveyed in Philip Cabot's "Ye Must Be Born Again." The word mysticism, I think, is not used in the book, but the remedy urged for the ills of the world is a mystical identification of every individual with Christ so far as, by kindly act and gentle deed, he will have it so. Sim's converts, after he became a wandering preacher of his message, wore a little purple ribbon as a confession of their faith to the world. Perhaps they did not all get the full import of the message. It has happened before. Or perhaps they lacked the vocabulary to express it. But when one of them explains on the last page the meaning of the ribbon—"It means just, I went to church with my mother as a kid; I shall be buried by the church; in between I am dashed if I scoff at the church"—he seems to have descended several steps from the high level of Sim's discovery. But, to borrow the pet word of one of the ladies in the story, what "exactly" does Sim, or Hutchinson, mean by the identification of every individual at his best with Christ? He states it with as much stress on "actually," "really," "absolutely," "here and now," as a priest describing transubstantiation in the miracle of the mass. But what *exactly* does he mean by it? A theologian would be held responsible for a more definite statement; a novelist is not; one advantage in being a novelist. But whatever he means by it, it proved the solvent of many bitter ills in the Paris family, and so it will, I think, even without perfectly exact statement, in any family.

## Poetry and Essays

**O**BVIOUSLY no one can patent the idea of collecting and publishing the best essays, sermons, poems, plays, or short stories of the year. Annual anthologies in all of these fields are now appearing with reasonable regularity, but the thought of skimming the cream from the season's production of poetry seems to be the most attractive, judging by the number of editors who attempt it. Thomas Moul's selection of *THE BEST POEMS OF 1924* (Harcourt, \$2.00) has been out long enough so that I am already beginning to look forward to the 1925 volume. He has chosen excellent samples of the current product of leading English and American poets, about fifty-fifty. So small a collection involves the editor's personal taste in too large a measure to be in the fullest sense representative, yet one who reads it will gain a fair impression of the spirit and form of contemporary poetry.

In view of the enterprise of publishers, the industry of reviewers, and the general passion for up-to-date-ness, the classics of an earlier

time labor under an increasing handicap in attempting to hold their own against the flood of new books. One ought to be grateful for a new book that makes us acquainted with older ones, even if a book about books is twice removed from reality. Prof. George T. Northrup's *INTRODUCTION TO SPANISH LITERATURE* (Univ. of Chicago Press, \$3.00) is much more than a text-book in the history of a national literature inadequately known to most American readers—though it is that, and a good one, based on thorough scholarship and equipped with bibliographies, index, and all necessary apparatus for the use of students. It is also a panorama of the unfolding life and thought and the shifting moods and interests of a people whose intellectual life is far less known among us than it deserves to be. Though the book is only a few weeks old, a second printing has already been called for. It will probably be for some years the standard work in this field in which good old Tichnor was the pioneer.

Ralph Leslie Rusk's *THE LITERATURE OF THE MIDDLE WESTERN FRONTIER* (Columbia Univ. Press, 2 vols., \$7.50) is a history of the culture of the Mississippi valley to 1840, as embodied and expressed in books, magazines, newspapers and the theatre. The term "literature" is used in a generously inclusive sense, embracing daily papers, journals of early travel and exploration, school-books, and the tracts and pamphlets which were the means of denominational propaganda and political debate. It is an invaluable guide-book to the use of source material for this part of American history, both religious and secular; a work of incredible industry and, so far as I have had opportunity to check it in certain limited areas, done with painstaking accuracy. Naturally I looked for his treatment of the Disciples and found only five lines devoted to them, with a page each for the Shakers and the Mormons. This seems an error in proportion. Likewise I notice that Cane Ridge is spelled "Cain Ridge"—a variation from the customary usage which suggests an entirely different etymology. The bibliographies are very large, but necessarily not complete.

The most de-luxurious piece of printing and illustrating that has come this way in many months is *THE KNAVE OF HEARTS*, by Louie Saunders, with pictures by Maxfield Parrish (Scribner's, \$10.00). The text—an iridescent bubble of delicate foolery. The pictures—sumptuous and breath-taking, a dozen or more full page, twelve by fourteen, in Parrish's most glorious blues and reds, printed on cardboard with a perfection of technical excellence which used to be considered unobtainable outside of Germany. Whether they brought on the war or not, they could do color-printing, you know; and this is as good as their best. It is also edifying and morally stimulating to be assured that the alleged theft of certain tarts by the knave of hearts—at worst merely a petty larceny undeserving of the publicity and indignation which have hitherto been expended upon it—was in reality the chivalrous deed of a high-minded if quixotic gentleman. We rejoice in the rehabilitation of his reputation.

Dr. Samuel McChord Crothers, whose well known graceful felicity of style has placed him in the front rank of American essayists and caused him to be compared times without number with Lamb and Holmes and every other great essayist of the gentle and reflective sort, has turned his talents to the delectation of younger readers in *THE CHILDREN OF DICKENS* (Scribner's, \$2.50). Jessie Wilcox Smith furnishes the pictures, ten full pages in color. Anyone from ten years on can read it with pleasure.

*THE FLYING CARPET* (Scribner's, \$2.50) is another gorgeous juvenile, one of those annuals that the English love, like "Joy Street," made up of contributions from many whose names are notable in more serious fields—Thomas Hardy, Alfred Noyes, A. A. Milne, Chesterton, Barrie, Belloc, Herbert Asquith, Walter de la Mare, and as many more. It is like looking and listening at the keyhole of the nursery door while the great are playing with their children. They play very well. There are pictures, both colored and black and white, by a dozen well known artists.

A. A. Milne's *THE SUNNY SIDE* (Dutton) is a collection of little essays originally printed in Punch—sketches, stories, poems, the froth and foam of a witty and cultivated mind.

As an essayist, Robert Lynd has the light touch and the right touch. His new volume is *THE PEAL OF BELLS* (Appleton, \$2.00). Essays about nothing in particular—as distinguished from ponderous essays on Warren Hastings, and literary essays on Chaucer, and

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uplifting essays on Compensation—are like after-dinner speeches, which, at their best, are also about nothing in particular. The title tells nothing, and the theme—often quite different—is a mere excuse. The destination of the train of thought in both cases is of no consequence, but a great many pleasant places are passed on the way. One finds here a good deal of gentle wisdom, mostly about trivial matters.

The significance of the name of the leading poem in Harriet Monroe's recent volume, *THE DIFFERENCE AND OTHER POEMS* (Macmillan, \$1.50), lies in the contrast between the comfortable little parochial world of a hundred years ago and the complex social structure of today in which men live freed from many limitations by their increased knowledge and power but more than ever the victims of their own and each other's spiritual meagerness; a contrast also between the author's buoyant and expansive optimism as expressed thirty years ago in her *Columbian ode*—how easy it was to be optimistic in the nineties and to believe that the universal brotherhood of man was just around the corner from the Chicago world's fair!—and the more chastened hopefulness of her maturer judgment. She does not mean to be pessimistic though she says:

I fear for the human spirit left alone  
In vastness—  
Alone with too much knowledge  
That obliterates God,  
Alone with too much power  
That separates souls;  
Alone in crowds,  
Crowds huge beyond reach of a leader.

There is a great central idea in that poem, and some searching phrases. "At the Prado" interprets a group of painters. The poet has seen what the painters tried to show, and perhaps some things they tried to hide. The section headed "The War" con-

tains some poems that were brave writing in war-time; especially "A Letter of Farewell," written in 1916. It would have been very unpopular the next year, but it reads like a word of authentic prophecy in 1925. A French soldier, about to be shot for cowardice, tells how he learned the lust of battle, how he was saved by a friendly Boche, and how he went away shouting, "It is over—over forever—men shall kill no more."

So they took me and tried me,  
And I must die;  
But for telling the truth—  
Not for what they say.  
It will surely be, little mother,  
The sin that was little at first,  
In the savage forest when men fought with clubs,  
The sin we have gorged and glutted  
With gasses and bombs,  
And machine-guns,  
And battle-ships of sea and air—  
It has grown heavy and monstrous.  
It will be cast off like a plague.  
There will be a new nation—  
No one shall stop us from loving each other.  
So goodbye, little mother.  
I don't mind dying for it—that nation.  
I see it.

But the color of a war depends on whose war it is, and in "America at War" (August, 1918) she saw America gloriously warring against a barbarous freedom-defying foe, triumphantly "quenching forever the infernal fires" with her own martial fire, and "nourishing the flower-fringed hope of the world." The author's picture taken in 1893—at the time of the *Columbian ode*, which is here reprinted—looks more like the picture of a poetess than any poetess's picture I ever saw. Lovely. Well—she still is; differently, but no less. But she is not a poetess now; she is a poet.

## CORRESPONDENCE

### The Listener Receives a Call

EDITOR THE CHRISTIAN CENTURY:

SIR: He's such a good Listener I am sure he's a good talker. Can't we have a sermon by our unnamed friend the Listener?  
Dundee, Ill. THOMAS A. GOODWIN.

### Oldest Religious Paper

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of Oct. 1, I notice you make the statement that the *Christian Observer*, of Louisville, Ky., is the oldest religious weekly newspaper. Allow me to call your attention to the fact that the *Herald of Gospel Liberty*, published by the Christian Denomination, at Dayton, Ohio, was first published in Sept. 1808, which paper is 117 years old. I am surprised that one supposed to be as well informed as the editor of *The Christian Century*, did not know that the *Herald of Gospel Liberty* was the oldest paper in the world.

I have been a subscriber to the *Herald* for thirty years. I think it is due the reading public that you make correction of your statement.

United Brethren Church,  
Maysville, W. Va.

S. L. BANGHER.

### Murder In the Prayer Book

EDITOR THE CHRISTIAN CENTURY:

SIR: A letter appeared in your issue of Oct. 22 headed "Toning Down the Commandments" and written by one, Karl Spiess Robinson of La Jolla, California. The letter implies an ulterior motive on the part of the men who make up the revision committee of the book of common prayer in the Protestant Episcopal church. What apparently is most agitating to this man is the supposed revision of

the sixth commandment to read, "Thou shalt do no murder." For the benefit of those who may have read this most ungentlemanly communication may I state that the commandment reading "Thou shalt do no murder" was placed that way in the book of common prayer in 1552, at which time the ten commandments were not taken from any existing translation but were translated at the time for incorporation in the prayer book.

Free Church of St. John,  
Philadelphia, Pa.

FRANK GOOSTRAY.

### Goshen or Greece

EDITOR THE CHRISTIAN CENTURY:

SIR: On reading Edgar Frank's poem "Goshen" in *The Christian Century* of Oct. 15 I find that I do not at all agree with his idea, though I think the verses very fine. So, with due apologies to Mr. Frank for using his own words to "talk back" to him, I enclose some lines which I would be glad to have you publish with this letter if you care to do so. They give my point of view of "Goshen" where I have lived lo, these many years and which I greatly love.

Why, yes, I live in Goshen,  
This little town  
Of little streets and ways  
And little folk and great.  
I eat, sleep, work here,  
But most of all I live,  
And laugh and weep  
And agonize and pray.  
I dream in Greece and Rome  
And try to bring my dreams to Goshen  
And sometimes do but mostly fail.  
But here I meet my friends,  
My living, breathing fellows  
And we walk and think and do



And bless and hurt each other every day.  
Here I see great men sometimes small  
And small men sometimes great  
And out of all of Goshen's ugliness,  
Great beauty grow.  
And so I live in Paradise  
Right here.

Islington, Mass.

EMILIE DANIELS.

### Why Not Goshen?

No? So, you don't live in Goshen:  
You eat there; sleep there;  
Draw from there your life,  
And live in sunny Italy and Greece.  
Perhaps, if you should live in Goshen—  
Since you know Rome and Greece and Paradise—  
The "small talk" might grow larger, and men come  
To plant their dreams and not their cabbage in the moon.  
The soil is good in Goshen;  
Stars shine; skies are clear and fair:  
If you should LIVE in Goshen;  
They and you might see,  
New worlds of life and peace,  
Now hid from them and thee.

Redfield, South Dakota.

HIRAM B. HARRISON.

### Dr. Brightman Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: An author is always grateful for so discriminating a review as Reinhold Niebuhr gave to my "Religious Values" in The Christian Century of October 22. The reviewer raises some fundamental questions. He and I seem to be agreed that religious values reveal a God who is both real and personal. My emphasis on freedom and creativity (Chap. IX) leads me to admit heartily that God's will is not "immediately triumphant in the whole of the universe." His "resultant religion" sounds like my own.

But he would interpret these basic insights by a deliberate renunciation of a "consistent and complete metaphysics" with a conscious sacrifice of "the rational instincts" to "the hungers of the soul." Here a desperate remedy is offered by a desperately sincere man. I should be glad to accept almost any remedy from a man with such a spirit if I could understand what the remedy is and had any reason to believe it a real cure.

What is his remedy? Dualism. Neither in this review nor in the earlier appeal to Schweitzer (Sept. 3) do I find any clear statement of what this dualism is. It seems to mean that while "the world itself" is "a creation" of God's, yet it is different in kind from all personality, is diabolically hostile to it, and is more or less beyond God's present control. In the presence of such a view I ask, If a world like that can be conceived at all, why believe in a God (except on purely emotional grounds)? Why is not a world like that independent of all personality and autonomous? Why may not materialism or realism be the final truth about things? Is not dualism both a needless mystery and a surrender to materialism?

Further I ask, What religious value is conserved by this belief? Surely Dr. Niebuhr cannot mean that personalism compromises the personality of God while dualism saves it! How could the assertion of a blind, impersonal X or matter make God more personal? The X would, it is true, serve as a sort of drag on cosmic progress and would relieve God of present responsibility for war and pestilence and the other two horse-men. But if God created X, he is like the small boy who sets off the cannon-cracker and waits at a respectful distance around the corner to witness the explosion. That is, if God is creator, he is exactly as responsible for the universe as personalism holds, and dualism is love's labor lost.

Perhaps the values which Dr. Niebuhr has at heart are really better conserved by personalism than by dualism. Personalism (as I see it) emphasizes the personality and freedom of God and man, the self-limitation of God, his transcendence (see

Chap. V), the progressive development of cosmic process, and the endless perfectibility rather than the present perfection of the universe. Does not the struggle of personality to control itself and to adjust itself to the social and the cosmic environment furnish enough to keep us busy? What light is shed by interpreting Nature as a sort of unconscious collection of lumps (particles) which both is (as created) and is not (as now working) under divine control? Why not try the personalistic hypothesis which, as Dr. Niebuhr admits, may be "completely consistent, doing justice to all the facts of experience in both the personal and the natural world"? How can we do still more "justice to the facts" than that? And how can religion survive if she does not do justice to the facts?

Boston University.

EDGAR SHEFFIELD BRIGHTMAN.

## THE SUNDAY SCHOOL

Lesson for November 15. Lesson text: Acts 21:27-39.

### Paul Is Arrested

DID PAUL MAKE a mistake? One of the most difficult tasks of our Christian life is to work out the exact lines of courtesy, tact and pleasing personality on the one hand and the avoidance of compromise on the other. No moral problem was involved in Paul's decision to go back to the temple and its outgrown ceremonies, but, no doubt, a practical blunder was made. Having graduated from the law and from the formalities, he should have stayed away from the temple and its formal worship. But he desired to make a favorable impression upon the Jews; in order to find a common basis upon which he could approach them, he became as a Jew to the Jews. His motive was good, his tactics were bad. We never gain by going down and back to that which we have outgrown.

Yet how often the best men fail when they attempt to be good fellows. How frequently have we seen boys and girls,

## HYMNS for the LIVING AGE

Edited by H. AUGUSTINE SMITH  
Director of Fine Arts in Religion, Boston University  
Director of Music, Chautauque, N. Y.

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The music is within the range of the average voice and creates no unwilling sopranos and basses.

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men and women, preachers, professors, and people of high degree end miserably in some compromise with that which is below them. The temptation to be a "good fellow" is almost irresistible. We like to please. We love to make friends. We are trained to make tactful and favorable impressions in order to promote our causes. We dislike the person with fixed, hard, inflexible rules of morality. He is apt to be the fellow who condemns cards, dancing and theatre going wholesale and who, on the other hand, may have no convictions at all, on the greater matters such as war, industrial justice, and sex morality. Who has not been disgusted with the small individual with cheap and static morals, who insults anyone who does not see things as he does, and who singularly fails to warm up to large and worth-while moral issues? It is a kind of revolt from such narrow and uninteresting persons that makes it particularly easy for a broader man to go too far in his tolerance. To be broad-minded and yet strong enough not to do as the Romans do in Rome is the essential thing. A Christian gentleman cannot laugh at a smutty story, cannot wink at private drinking of whiskey, cannot attend a show that is questionable, cannot smile upon a clever but crooked deal, cannot tolerate successful evil, cannot indulge in tawdry slang, cannot trim his message upon vital ethics, cannot kowtow to the rich, cannot allow himself to degenerate. But to keep this balance is most difficult; a saint may easily slip, even Paul can make a mistake.

It is a duty to be attractive. It is right to be pleasing. One should be able to carry cheerfulness and happiness into any circle. I recall a Quaker who, being of unquestionable morality—above suspicion in fact—was able to enter any group and always bring a decided touch of real exhilaration. He never compromised his strong convictions, and yet he never offended by his obstinate insistence upon any petty moral distinctions. He was able to maintain the correct balance, always pleasing and stimulating, always a welcome companion, yet always morally helpful.

The Jews in this story gave a miserable exhibition of religious intolerance. They were frenzied, bigoted, impossible. One may learn from that. Here again it is essential to maintain balance between deep conviction and kindly courtesy. We must be able to go into meetings of Jews and Catholics and show a fine, winning Christian courtesy. I recently found myself in such a group where each man, Jew, Catholic, Christian endeavored to show his best side and his broadest toleration. The desire was to learn to live together and to cooperate in work for the community, but there was no surrender of what each considered vital. It is a very fine thing to be associated in such a way that each is trying to show his best instead of his worst side. The time has arrived when Jew, Catholic and Protestant must bend every effort to please instead of antagonize. Nothing is gained by biased and prejudiced publications and speeches. It should be added that the fundamentalist-modernist controversy may well have reached its peak, and in view of challenging world problems, such as international peace, both sides may well cultivate good-will and emphasis upon the central religious values. We have God, Christ, the Bible, the church, the Holy Spirit and heaven in common. "In essentials unity, in non-essentials liberty, in all things charity." We cannot go back, but we can be Christian.

JOHN R. EWERS.

### Contributors to This Issue

THOMAS L. MASSON, associate editor Saturday Evening Post; former managing editor Life; author, "A Bachelor's Baby," "That Silver Lining," etc.

ALEXANDER L. JACKSON, editor the Chicago Defender; one of the leading figures in the Negro literary life of America.

HARRY ELMER BARNES, professor of historical sociology, Smith college.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Council Committee Asks Kellogg For Changed Policy in China

A committee of the Federal Council of churches waited on the secretary of state on Oct. 24 to ask that the United States support the recession of extraterritoriality and the return of tariff autonomy to China. "The Chinese," said the statement presented to Mr. Kellogg by the committee, "are protesting against a further continuance of extraterritoriality and of foreign control of customs duties. Whatever may have been the justification in the past, it seems clear that the time has now come when changed conditions require all who accept the principle of the golden rule to sympathize keenly with these desires of the Chinese people." The committee representing the council was composed of Dr. S. Parkes Cadman, Bishop William F. McDowell, Dr. Charles S. McFarland, Dr. Sidney L. Gulick, Dr. Rockwell Harmon Potter, Dr. W. A. Lambeth, Rev. J. R. Sizoo, and Dr. W. L. Darby.

## Dervishes to Whirl and Howl No More

Mustapha Kemal and his republican regime is seemingly bent on discouraging the tourist trade from visiting Turkey. At least, all Mohammedan monasteries have been closed, and something like 20,000 Turkish monks and dervishes turned out into the world. There are three kinds of dervishes—the howlers, the whirlers, and the whisperers. Just what they will do to support themselves now that the government has put their weird religious practices under the ban is hard to tell.

## Pastors Entertained at White House

When Dr. Jason Noble Pierce, pastor of the First Congregational church of Washington, D. C., called on his congregation to open their homes for the entertainment of delegates to the Congregational national council, Mr. and Mrs. Calvin Coolidge refused to be left out because they happen to live in a somewhat noted mansion known as the white house. Accordingly, seven Congregational preachers, two of them accompanied by their wives, spent a week in Washington as guests at the white house. Among the ministers thus honored was Dr. Irving Maurer, now president of Beloit college, but once pastor of the church in Northampton, Mass., attended by the Coolidges.

## Catholics to Develop Rural Work

Out of more than 20,000 Roman Catholic priests in this country, less than 2,000 are at work in rural parishes or missions. The work of the communion has been largely concentrated in the congested districts of the cities. Now the national Catholic rural life conference announces an impending development of work in the country. Minnesota, Iowa, Missouri, Texas, Indiana, Alabama and Illinois have 1384

been selected as the most promising fields in which to begin intensive rural work, and the whole south is looked on as a ripe territory for future cultivation. A course in rural work is to be established in Notre Dame university, and some new seminaries will be founded, wherein priests will be trained exclusively for this type of work.

## College Voluntarily Relinquishes Denominational Fund

What sounds like a record in institutional generosity is the action of Washington and Jefferson college, Washington, Pa., in returning to the board of Christian education of the Presbyterian church its share of the money raised by that denomination in Pennsylvania for the support of church schools. The trustees of the college, thinking that the board could use the money to better advantage in schools of a distinctly home missionary character, have given up all claims for the current year to synodical funds. This action is in addition to an agreement made by the trustees with the board last

spring whereby the college then waived its right to a portion of the board's special fund. The two releases together represent a gift of more than \$54,000.

## Bishop Burleson Opposes Indians in Rodeos

Bishop Hugh L. Burleson, of the Episcopal diocese of South Dakota, is opposing the participation by Indians of the Dakotas in summer rodeos. As matters now stand these Indians are taken about from rodeo to rodeo to exhibit their ancient tribal dances. Bishop Burleson makes no charges against the dances as such, but he does hold that the way in which the Indians are carried about the country and exhibited lessens their self-respect and dignity, and is resulting in a disintegration of their family life and morals.

## Anti-Saloon League to Hold Important National Convention

What promises to be one of the most important national conventions in the history of the Anti-Saloon league of America

## General Feng Starts Theological School

GENERAL FENG YU-HSIANG, Chinese general whose activities as a Christian have been heralded far and wide, is evidently verging more and more toward an independent line of religious action. The general's withdrawal from the Methodist church in Peking was reported several months ago. Now there comes word of an independent school which he has just founded for the training of preachers to serve in his army.

The prospectus of this school describes it in the following manner:

### THE THEOLOGICAL SCHOOL OF THE CHRISTIAN UNION OF THE NORTHWESTERN ARMY

"To all Christian Pastors: The world's salvation depends on uprightness of heart; this comes only through the preaching of Christ; this in turn demands a supply of preachers. This army, having regard to these facts, is opening the Hung Tao (Vast Truth) school, to prepare men as preachers. We hope that you will recommend to us men anxious to preach and agreeable to the requirements of our school. The school will be conducted on frugal principles. Candidates must be ready to endure hardness and have a solid determination to preach the gospel. Otherwise they need not apply. Feng Yu-hsiang, August 18, 1925."

### REGULATIONS

"1. Purpose.—To establish an indigenous church in China; to put into practice Christian sacrifice; to inculcate the earnest and frugal principles of our ancestors; to nourish character and to further the gospel in the northwestern army.

"2. Curriculum.—The Bible, theology, church history, homiletics, the Chinese

classics, the philosophy of Lau-te Muh-te, Chinese history, history of Chinese ethics, English, psychology, general military knowledge, nursing, a selected handicraft, Chinese boxing.

"3. Fees.—Food, lodging and uniforms will be supplied by the school. Food and clothing, however, will be very simple and discipline strict, as befits men training for religious work in the army.

"4. Length of course.—Half a year will be given to a preparatory course and half a year to the regular course. Those completing these will receive a diploma.

"5. Requirements for admission.—Candidates for the school must be baptized and acquainted with the elements of the Bible. (2) Their character must be guaranteed by one pastor and one layman. (3) They must be middle school graduates. (4) Of good health. (5) Over 19 years of age. (6) Able to bear hardship. The lack of any of these will disqualify.

"5. Graduates will be appointed immediately as army preachers on salary. Men who make a good record for two years will be appointed assistant pastors, and after two years more full pastors.

"6. The school will open at Kalgan, Nov. 1, 1925."

General Feng's model is said to be Oliver Cromwell. In this conception of a theological seminary under military auspices, with its graduates appointed to preach to soldiers, and only men who will submit to strict discipline and frugal living wanted, it appears that the Chinese general is carrying the example of the famous Puritan to new lengths. The whole incident marks a significant development in the movement for a Chinese-controlled Christian church.

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will meet in the Chicago Temple, Chicago, Nov. 5-10. Every phase of the present prohibition situation will be discussed, with particular reference to the duties of the church, the state, and the federal au-

thorities in securing law enforcement. The report of a special commission which has been studying the trend of liquor legislation in Canada will provide much interest. On the program will be some of the

## Congregationalism Votes to Excommunicate War; Consolidate Boards

TWO issues absorbed the attention of the National Council of Congregational Churches which met at Washington, D. C., Oct. 20-28. One was the adoption of a new statement of Christian social ideals, presented by the social service commission. The other was the merger of eleven boards now administering the home and foreign mission program of the denomination. It may be regarded as inevitable and as typical of American Protestantism that the problem in mechanics, of board reorganization, usurped most of the time and interest of the council but it must be gratefully recorded that the task of defining the meaning of the gospel in terms of modern social and economic issues was willingly undertaken by the council and performed through hours of enlivened and enlightening debate.

The social creed adopted by the council marks a distinct forward step in the social thought of American Protestantism. It retains many commitments to specific reforms which made up the old Federal Council creed but seems to advance beyond the old statement in its frank avowal of certain social principles only vaguely implied in the older creed. Thus the statement asserts that the gospel implies "the supremacy of the service motive rather than the profit motive in the acquisition and the use of property" and "that the unlimited exercise of the right of private ownership is socially undesirable."

### FIRM STAND ON WAR

On the war issue the new creed declares "that the church of Christ as an institution should not be used as an instrument or agency for the support of war" and for "the abolition of military armaments by all nations except for an internal police force."

A minority in the council vigorously resisted adoption of the statement. Finding a majority of the members definitely committed to it, the minority contented itself with efforts to change what seemed to it the most radical proposals. It succeeded in having the statement in favor of "a frank abandonment of all efforts to secure income or any reward which does not come from real service" changed to the more vague insistence on "the abandonment of all efforts to secure something for nothing." It was able to eliminate the advocacy of "a reduction of the hours of labor to the lowest point scientifically necessary to produce all the good we need"; but it was unable to pass a resolution in favor of the open shop or to eliminate advocacy of unemployment and old age insurance.

### PROMINENT DEBATERS

Most prominent in opposition to the report were the Rev. Howard Chidley, of Winchester, N. H., the Rev. H. Stiles Bradley of Portland, Me., and the Rev.

Victor Bigelow, who gained prominence some years ago through his opposition to the Interchurch steel report. Roger Babson was prominent in the support of the report and was loudly applauded when he rebuked a suggestion from the floor that the social creed would "alienate the manufacturers of Connecticut who are friends of the Congregational church." One opponent of the report thought that unemployment insurance savored of bolshevism and others insinuated that Henry George and Karl Marx rather than Jesus Christ had inspired the creed, but the council revealed little patience with these criticisms.

A particularly lively debate preceded the adoption of the section of the statement devoted to international problems. The paragraphs declaring for the abolition of military armaments and against the participation of the church in the business of war were accepted only after vigorous protest from the minority. Former Gov. Sweet, of Colorado, took the floor in defense of this part of the committee's report, and explained that while it did not attempt to bind the conscience of individuals it did set a new standard of conduct for the church as an institution.

### PATRIOTISM

Several members complained that the statement contained no exhortation to good citizenship and patriotism. The President's pastor, Dr. Jason Noble Pierce, asked, "Is there anything in this creed which will help get out a good vote for intelligent legislation?" The commission was instructed to insert a suitable paragraph on patriotism. Mr. John Calder, industrial engineer and chairman of the social service commission ably piloted the statement through its parliamentary struggles with the assistance of Professor Jerome Davis of Yale, Rev. Hubert Herring, secretary of the commission, and many others.

The complete text of the social creed as finally adopted by the Congregationalists will be printed in the next issue of *The Christian Century*.

### BOARDS MERGED

The merger of the various congregational boards for home and foreign missions into two large boards was decided upon by a two to one vote of the council in spite of a determined opposition by most of the boards. The merger plan was presented by a committee of twelve under the chairmanship of Dr. Horace Day, of Bridgeport, Conn. This committee has been working on a reorganization plan under authority of the last biennial council.

The merger plan first contemplated the creation of five different boards but as finally presented by the committee it provides for the union of the American  
(Continued on page 1389)

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## McConnell and Darrow Debate Life's Origin

UNBROKEN LINES of motors parked for blocks around, floods of people at both doors, and hundreds who were eventually turned away from the debate between Clarence Darrow and Bishop Francis J. McConnell at the Sinai Temple, Chicago, on Oct. 26, were only less indicative of the genuine public interest in matters of religion than the close attentiveness during the whole program of the vast crowd inside. Those in attendance were indeed rewarded. No finer spirit could prevail through any debate than characterized that between the great criminal lawyer and the bishop of the Methodist church for the Pittsburgh area. Mr. Darrow was the big-boned, shaggy, slow-moving, gray-haired and gray-clothed opponent of the tall, alert, quick-spoken dignitary of the church. The traits of both men were accentuated by the contrast, and the good-natured vein in which they played to each other was delightful. The debaters discussed whether "the mechanistic theory explains life."

### DARROW'S ARGUMENT

The lawyer developed the mechanistic theory which he had concluded, "after looking up and down the question for many years," explained life. A machine is an apparatus so adjusted, he said, that it can change one kind of energy into another for a definite purpose and result; it simply changes one energy into another energy. What is man? He is made of certain chemical elements—25 or 30—perhaps 80 or 90, according to the last census, and comes from a cell in the workshop of nature. There is not a single thing in man that is not common to all forms of plants, vegetables, trees, and animals, and there is no reason to believe, he contended, that every process which goes with one formation does not go with another.

Mr. Darrow went on to call attention to certain abstract words, such as love, the devil, force, about which we could have only conceptions, pointing out that God was one of these conceptions of which there was no proof. As in the machine, those things that do not fit fairly well are destroyed, while the parts that do fit fairly well are saved until some sort of thing grows out of them; but because what does grow out of them has design, it does not follow that there is an intelligence all the while purposing the design.

The lawyer's last argument was that if the universe is so wonderful that it cannot exist without a creator, the creator must be so wonderful that he could not exist without a creator. If God existed from eternity, why not matter too? He concluded by declaring that he neither believed nor disbelieved, but that to him

the evidence did not prove that there was a creator.

### A BISHOP UP-TO-DATE

After the cool grey dawn of Mr. Darrow's speech, one who had not heard the bishop before could have expected he would glow into high noon, in view of the easy opportunity offered him to play to the emotions of his listeners. But he very carefully left God and the angels out of the picture. In fact, the word "God" was not spoken until Mr. Darrow made his rebuttal speech. It was clear that the bishop had "kept up with science" much better than had Mr. Darrow. He pointed to tendencies that had been revealed in the evolutionary process, to the law of variables, probability curves, the mutation theory, as illustrations of the fact that intelligence and foresight were at work.

Bishop McConnell answered Mr. Darrow's contention that there was no proof by declaring that the lack of proof did not prove the lack of an intelligence. The intricacy of things, and the mystery of the "togetherness" of parts made it easier to believe that there was a God than to try to explain the mysteries any other way. For \$4.00, he said, you could buy at a drug store all the elements of a human body. But what to do about thoughts and will and feeling!

Once together, the elements of the human body cannot be taken apart, while a scientist must always be able to retrace his track, step by step. But, the bishop maintained, Mr. Darrow has gone beyond the scientists, which is, of course, just the exercise of faith to which he is entitled. "The people who take the mechanistic theory are people of great faith!"

### NO WASTE TALKING

Both men adhered strictly to the subject. Mr. Darrow might have gone off on tangents and the bishop might easily have gone into theology, but nail after nail was hit on the head, and the machine was built and torn down alternately, without distraction. Nevertheless both betrayed the habits of mind of their professions. Darrow carried the mind of his audience sentence by sentence, slowly, simply, legalistically, while the bishop talked to his audience, brilliantly. Darrow was slow, dull at times, but the bishop was always fluent, facetious, witty, and quick. Darrow said he couldn't follow it all, and even that was said as though he were speaking for and with his audience.

Had there been judges, Bishop McConnell would probably have been proclaimed the victor. One felt that the bishop understood the lawyer's mind, while Mr. Darrow, reason as he would, could not possibly smother his own great faith.

Edwin Olson, Commissioner Roy Haynes, Judge Bingham, the Hon Wayne B. Wheeler, and Bishop Edwin Holt Hughes.

#### California Mexicans Will Build Own Church

Mexicans of San Bernardino, Cal., have secured \$25,000 for the erection of a church in the support and management of which all evangelical denominations will unite. The architectural design is to be typical of Mexico and the form of construction such that Mexican labor will be used exclusively. This congregation recently enrolled more than 300 students in its daily vacation Bible school.

#### First Protestant Minister Appointed to Radio

What is said to be the first appointment of its kind in Protestant history has just been made by the Missouri synod of the German Lutheran church. The Rev. H. Hohenstein of Christ church, St. Louis, Mo., has resigned his pastorate to accept the directorship of radio broadcasting station KFUD. This station is conducted by the Concordia Theological seminary. Mr. Hohenstein seems to be in line for remembrance as a pioneer in a new type of Christian ministry.

#### Reformed Church Sunday-School Leader Dead

Dr. Rufus W. Miller, for years secretary of the publication and Sunday school board of the Reformed church, died recently at his home in Philadelphia at the age of 68. Dr. Miller was one of the best-known denominational Sunday school leaders in the country. He was the founder of the brotherhood of Andrew and Philip, a trustee of the united society of Christian Endeavor, a member of the administrative and executive committees of the Federal Council of churches, and a member of the international council of religious education. He was stricken with apoplexy while on his way to attend the meeting of the World's Presbyterian alliance at Cardiff, Wales, last summer and never recovered.

#### Dr. Guthrie Takes Year's Leave of Absence

Dr. William Norman Guthrie, spectacular rector of St. Marks Episcopal church in the Bowery, New York city, has been given a year's leave of absence during which he will study the religious situation in Mediterranean countries. Dr. Guthrie has attained prominence because of his innovations in Christian ritual. He hopes to find in the countries where Christianity originated materials for further enrichment of the services of his church.

#### Celebrate Dr. Potter's Quarter Century

In the same month in which Dr. Rockwell Harmon Potter came to the close of his service as moderator of the national council of the Congregational church, the members of his own congregation in Center church, Hartford, Conn., held special services in recognition of his 25 years' pastorate there. Dr. Potter came to the Center church within two years after his graduation from the theological

seminary. The power of the ministry which he has exercised there has been evidenced by the high honors showered on him within his denomination.

#### New Phillips Brooks Memorial Planned

Trinity church, Boston, scene of the famous ministry of Phillips Brooks, plans another memorial to its most distinguished pastor. On the west facade, where now stand the statues of a group of eminent churchmen, it is planned to add the figure of Brooks. A statue by Augustus

St. Gaudens already stands in front of the church.

#### Students Debate Grand-Children's Fate

A team of debaters representing Cambridge university, England, is now in this country meeting the representatives of a large number of American institutions. Probably no debate on the schedule of these visitors will be of more interest than the one held in Richmond, Ind., on Oct. 14 when the debaters of Earlham college took the negative side of the question,

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### CONGREGATIONAL COUNCIL

(Continued from page 1385)

Board and the Women's boards into one foreign mission board and brings under the one management of the home board the eight autonomous boards which have hitherto been in charge of the various home tasks of the church. The merger affects such historic societies as the American Missionary Association, pioneer in Negro education, and includes the home missionary society, the church building society, the Sunday school extension society, the publishing society, the education society, the foundation for education and the board of ministerial relief.

### VICTORY FOR LOCAL CHURCHES

The merger culminates a development in the Congregational church which has been slowly gathering force for the past fifteen years and which, in general, follows similar tendencies in other denominations. Support for the merger seems to have been prompted by impatience on the part of local pastors and the laymen in general with the autonomy of the multitudinous boards, the resultant multiplicity of appeals and the lack of efficiency of such a system.

Most of the boards opposed the merger, partly no doubt because of sentimental reasons but partly also because of their fears that their trust funds might be legally endangered by the merger. The council quieted these fears by a provision that the boards shall not be required to sacrifice their legal autonomy until by legal counsel or the institution of friendly lawsuits they shall be assured that their funds will not be jeopardized.

The merger committee proposed the amalgamation of the Congregationalist, the Missionary Herald and the American Missionary, the two latter being the foreign and home missionary organs of the denomination. The proposal was prompted chiefly by the fact that the three papers have a combined deficit of over \$50,000 annually and it was felt that an amalgamation, with a monthly enlarged missionary issue of the Congregationalist, might eliminate this deficit. The merger proposal met with very stubborn opposition on the floor of the council, in which friends of the Missionary Herald, organ of the American board, were particularly vocal. As a result, this part of the merger to the committee for further study. This

was the only defeat suffered by the merger plan was defeated and was returned mittee of twelve which originated the reorganization plans.

The council met but a few blocks from the white house and on the opening night it was addressed by President Coolidge in his capacity as honorary moderator. The president declared that religion was the basis of all government because it prompted men to observe the law and that without a general willingness to observe the law all efforts for law enforcement must fail. Mrs. Coolidge gave a reception to the women of the council and the entire council of over three thousand members was received by the president on the white house lawn.

### LAYMAN MODERATOR

The council elected Mr. F. J. Harwood, a business man of Appleton, Wis., moderator. Rev. Daniel Bradley, of Cleveland, was elected assistant moderator. After an hour's discussion devoted to the question whether a woman or a Negro member of the council should have the honor of a second assistant moderatorship the council maintained its tradition of electing a colored man, Rev. W. Cash, of New Orleans, to this post. The retiring moderator, Dr. Rockwell Harmon Potter, of Hartford, Conn., was elected president of the American Board to succeed Dr. E. C. Moore, of Harvard university. Dean Charles Reynolds Brown, Dr. Robert E. Speer, Prof. Plato Durham, of Atlanta, Mr. Wayne B. Wheeler, of the Anti-Saloon league, assistant attorney-general Mable Walker Willebrandt, Bishop Francis J. McConnell, and Dr. S. Parkes Cadman were among the prominent religious and civic leaders to address the council.

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Harris Franklin Rall, Ph.D. \$1.50.

The author contends that religion is not a species of bondage and God is not a tyrant, but offers a freedom which the soul of man cannot realize alone.

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Bishop E. D. Mouzon. \$1.50.

This book comprises the Fonden Lectures for 1925 delivered by Bishop Mouzon before the students of the Southern Methodist University in April. Press reports and personal comments proclaim this series of lectures as of exceptional interest, profound thought, eloquently delivered and containing inspiration and instruction which should be given to all the Christian world.

### A New Day for the Country Church

Rolvix Harlan, Ph.D. \$1.25.

Dr. Harlan writes not from an academic or theoretical interest in his subject, but out of his large experience as one of the foremost leaders in the field of country church work. The book is thoroughly practical and at the same time markedly inspirational.

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Bishop Herbert Welsh. \$1.25.

This book comprises the Fonden Lectures for 1924 delivered before the faculty and students of the summer Theological School of Southern Methodist University. The subjects are comprehensively handled and are well developed in their relation to each other.

### What Jesus Said About Heaven

J. T. Whitley. \$75.

In this book the author has gathered together all the passages in the four gospels in which Jesus spoke about Heaven, and has classified them under appropriate headings giving a simple and straightforward interpretation.

### Apostles' Creed; A Romance in Religion

A. T. Abernethy, D.D. \$75.

The purpose of this book is to bring the spirit of the Creed into the minds and hearts of the people and break away from the cold formalism with which the Creed is said each Sunday.

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### Putting It Across

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### The Small Sunday School, Its Plan and Work

L. F. Sensabaugh. \$60.

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### Eminent Men I Have Met Along the Sunny Road

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A series of extremely pointed personal sketches of a few great men with whom Dr. Steel has enjoyed personal contact. His book is composed of excerpts from the lives of such men as D. L. Moody, Bledsoe, Longstreet, Henry Ward Beecher and others.

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C. H. Buchanan. \$1.50.

In religion, as in almost every other line of thought, the world seems to have slipped from its old-established moorings and to have cast adrift. This book studied and read conscientiously will tend to counteract this tendency and call men back to the simple, vital trust in Jesus and religion.

### I Sat at the Gate Beautiful

Carl Holladay. \$75.

An imaginative story of Jacob of Nazareth who was thrown to the lions in the Roman Arena A. D. 91. It is beautifully written and breathes an atmosphere of reverence and deep religious feeling.

### Handbook of All Denominations

M. Phelan. \$1.25.

In this volume the author gives with painstaking care a concise account of the origin, history, faith, and usages of all Christian doctrines. It is fair, impartial, and without prejudice. The material is arranged alphabetically, making it an excellent reference book.

### Project Method in Religious Education

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### Walter Russell Lambuth

W. W. Pinson. \$1.75.

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Brings out the fact that the Bible is God's missionary message to the world by a study of God's purposes as unfolded in the Old and New Testaments and delivered through the great men whom he chose to carry out the plans, ending with Christ and his mission on earth.

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### The Feast of the Family on the Birthday of the King,

Bishop Warren A. Candler, D.D. \$75.

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occupations, and that their influence as leaders is diminishing. All the Negro schools in the United States that advertised theological courses in 1923-24 were included in the survey, which showed that if all their graduates of last year had gone directly into the ministry less than 3 per cent of the annual vacancies, estimated at from 1,500 to 2,000, in the Negro churches of the country could have been filled by men "whose combined literary and theological training would be equivalent to three years above high school."

### Methodist Conference Votes War Excommunication

The northeast Ohio conference of the Methodist church voted, during its recent annual session, to favor the excommunication of war by the church. The terms employed were:

"Whereas, by the united judgment of Christian leaders everywhere, war today is recognized as our most colossal and far-reaching social sin; and

"Whereas, our own Methodist Episcopal church has declared through its general conference that war 'is the supreme enemy of mankind';

"Therefore, be it resolved by the northeast Ohio conference of the Methodist Episcopal church that the day has come when our Methodist Episcopal church, as a part of the church universal, the body of Christ in the world, should in its corporate capacity refuse to sanction or support any future war.

"And, be it further resolved that, recognizing the great Protestant principle of individual judgment in matters of personal conduct, we do not presume to pass judgment upon the right of any individual, in the event of war, to follow his own enlightened conscience, whether it take him into the forces of armed defense or into the ranks of conscientious objectors."

### Great Sunday School Plant Opened in Dallas

The new Sunday school plant of the First Baptist church, Dallas, Tex., is finished. This consists of a 7-story building providing accommodations for the present school, which has an enrolment of more than 6,000, and permitting expansion to an enrolment of 10,000. It is in this great church that Dr. George W. Truett has just begun the 29th year of his remarkable ministry.

### New York Rectors Assail Brown Deposition

Returning from the Episcopal convention at New Orleans, Dr. Robert Norwood, of St. Bartholomew's church, and Dr. John A. Wade, of the church of St. John the Evangelist, New York city, devoted parts of their first sermons to bitter attacks on the bishops for their deposition of Bishop William Montgomery Brown. Both ministers denied that the bishops had proceeded as Christ would have. "I was present at the deposition," said Dr. Wade, "and it was a sight to make angels weep. The Christ of ecclesiasticism was there, but Jesus of Nazareth had neither part nor lot in the proceedings. Cold, formal, stupid, deadly

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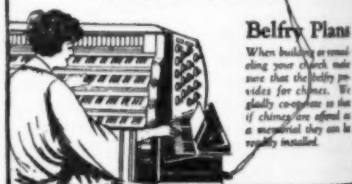
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### BOOKS RECEIVED

- Christina Alberta's Father, by H. G. Wells. Macmillan, \$2.50.
- The Great Pandolfo, by William J. Locke. Dodd, Mead, \$2.00.
- The Religion of the People of Israel, by Dr. R. Kittel. Macmillan, \$1.75.
- What and Why is Man? by Richard La Rue Swain. Macmillan, \$1.75.
- The Hidden Years, by John Oxenham. Longmans, \$1.75.
- West of the Pacific, by Ellsworth Huntington. Scribner, \$4.50.
- Merry-Go-Round, by Margaret T. Applegarth. Judson, \$1.50.
- The Show, by John Galworthy. Scribner, \$1.00.
- Small Wares, by the author of "The Notion Counter." Little, Brown.
- Christ's Soul-Searching Parables, by Louis Albert Banks. Revell, \$1.50.
- The Best Bible Tales, New Testament, by Nellie Hurst. Revell, \$1.50.
- The Glass Window, by Lucy Furman. Little, Brown, \$2.00.
- Twenty Miles Out, Indiscretions of a Commuter's Wife. Little, Brown, \$1.25.
- Gabriel Samara, Peacemaker, by E. Phillips Oppenheim. Little, Brown, \$2.00.
- Bible Lessons, arranged by Bishop Slattery. Houghton, Mifflin, \$1.50.
- Persuasive Evangelism, by Marshall Harrington. Westminster, 25c.
- Providing Funds for Church Buildings and Debts, by George R. Brauer. Pres. Board of Christian Education, 30c.
- Teachers' Manual of Week Day Bible Lessons, by John M. Somerndike. Pres. Board of Christian Education, 50c.
- Seven Professions and the Teachings of Jesus, by Matthew Hale Wilson. Presbyterian Board of Christian Education, \$1.50.
- What Evolution Is, by George Howard Parker. Harvard Univ. Press, \$1.50.
- Sharing in Creation, by W. Cosby Bell. Macmillan, \$2.00.
- The Aim of Jesus Christ, by William Forbes Cooley. Macmillan, \$2.00.
- Week Day Sermons in King's Chapel, edited by Harold E. B. Speight. Macmillan.
- The Hunter's Moon, by Ernest Poole. Macmillan, \$2.00.
- The Trouble Maker, by E. R. Eastman. Macmillan, \$2.00.
- Religions of the Empire, edited by William Loftus Hare. Macmillan, \$4.50.
- The Trial of Jesus, by John Masefield. Macmillan, \$1.75.
- Psychology and the Church, by various writers. Macmillan, \$1.50.
- The Mystery of Joan of Arc, by Leon Denis. Dutton, \$2.50.
- Hymn Stories, by Elizabeth Colson. Pilgrim Press, \$1.25.
- You Can Learn to Teach, by Margaret Slattery. Pilgrim Press, \$1.35.
- The Rebuilding of Europe, by Ruth House. Student Friendship Fund.
- Shes of the Sea, by A. B. Chrisman. Dutton, \$2.50.
- Luther and the Reformation, by James Mackinnon, Vol. I. Longmans, \$6.00.
- The Earl Bishop, by Childe-Pemberton. Dutton, 2 vols. \$12.00.
- Modern British Lyrics, Stanton A. Coblenz, compiler. Minton, Balch, \$2.00.
- When We Were Very Young, by A. A. Milne. Dutton, \$2.00.
- Tony of the Iron Hand, by Everett McNeil. Dutton, \$2.00.
- What Jesus Said, by C. W. Larned. Revell, \$1.75.
- Reality and Worship, by W. L. Sperry. Macmillan, \$2.50.
- Grace and Personality, by John Oman. Macmillan, \$2.50.
- An American Peace Policy, by Kirby Page. Dwan, \$1.00.
- Youth's Adventure, by Allan A. Hunter. Appleton, \$1.25.
- The Upper Road of Vision, by Kathrine R. Logan. Doran, \$1.35.
- Through Human Eyes, by F. C. Williams. Longmans, \$1.20.
- The Religion of Undergraduates, by Cyril Harris. Scribner, \$1.25.
- The Clio, by L. H. Myers. Scribner, \$2.00.
- Personalities in Art, by Royal Cortissoz. Scribner, \$3.50.
- The Confessions of a Reformer, by Frederic C. Howe. Scribner, \$3.00.
- The Senate and the League of Nations, by Henry Cobot Lodge. Scribner, \$4.00.
- The Relation Between Science and Theology, by C. Stuart Gager. Open Court, \$1.00.
- Crowell's Handbook for Readers and Writers, by H. Gerwig. Crowell, \$3.50.
- A Short History of the American People, by Robert Granville Caldwell. Putnam.
- History and Literature of Christianity, by Pierre de Labriolle. Knopf, \$7.50.
- Quest, by Katharine Newlin Burt. Houghton, Mifflin, \$2.00.
- Die Religionswissenschaft der Gegenwart. Felix Meiner, Leipzig.
- Humanity at the Cross-Roads, by J. Herman Randall. Dodge Pub.
- When America Was Young, by John T. Faria. Harper, \$6.00.
- The Religion of Undergraduates, by Cyril Harris. Scribner, \$1.25.
- In the Days of My Father, General Grant, by Jesse R. Grant. Harper, \$3.50.
- The Growth and Contents of the Old Testament, by Prof. Charles Foster Kent. Scribner, \$2.75.
- The Psychology of Human Society, by Charles A. Ellwood. Appleton, \$3.00.
- The House of Israel, or the Anglo-Saxon, by Samuel Albert Brown. Brown.
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- My Education and Religion, by George A. Gordon. Houghton, Mifflin, \$4.00.
- Arthur Mee's Children's Bible. Hodder and Stoughton, \$3.00.
- The Fruits of Mormonism, by Franklin Stewart Harris and Newborn I. Butt. Macmillan, \$1.75.
- Did the Term "The Gospel" Originate with Paul? by Orville Anderson Petty. New Haven. Understanding, by Charles Henry Brent. Longmans, 50c.
- Chinese Fantastics, by Thomas Steep. Century, \$2.00.
- On New Shores, by Konrad Bercovici. Century, \$4.00.
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- The Map That is Half Unrolled, by E. Alexander Fowell. Century, \$3.50.
- The Ao Naga Tribe of Assam, by W. C. Smith. Macmillan, \$5.00.
- The Gist of the Lesson, by R. A. Torrey. Revell.
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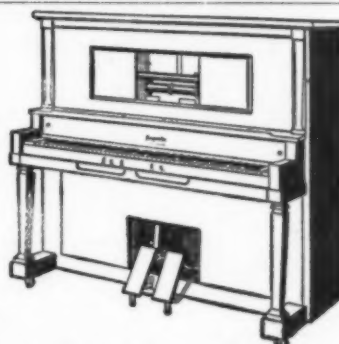
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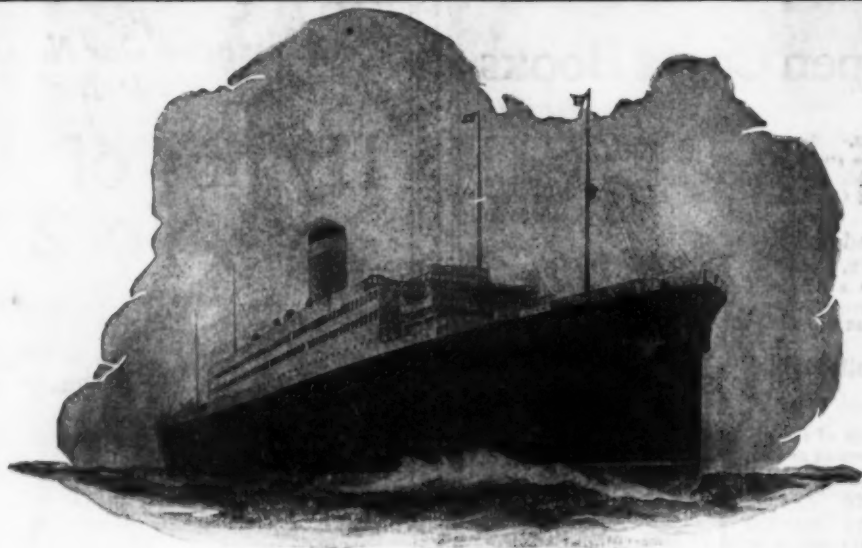
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is "a name well known since 1875," with a reputation for "QUALITY FIRST AND FIRST QUALITY." A JESSE FRENCH & SONS' Player means lasting musical satisfaction—considering results the prices are very low with terms to suit your convenience.

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on the Christian Herald 50 day  
Mediterranean Cruise and  
Pilgrimage to the Holy Land!

**N**OW your dreams of visiting the Holy Land and the countries bordering on the Mediterranean can become a reality.

The great steamship Republic of the United States Lines has been chartered and on January 21st, 1926, she will sail from New York with a happy group of conservative, congenial travelers. For 50 days we will sail across seas, visit lands rich in history and art and ground sacred to all Christian people.

The cruise will be under the auspices of the Christian Herald and directed by James Boring's Travel Service.

You will not have to be content with inferior accommodations in foreign coastwise ships. Your home will be the luxurious American ship "Republic" that is owned and operated by the United States Government and under our own flag. When you travel on shore it will be in special trains or motor vehicles. Send the coupon below for a free booklet that describes

our trip and our ship in detail.

You will visit Madeira, Gibraltar, Algiers, Egypt, Port Said and the Suez Canal. With Dr. Charles M. Sheldon and Dr. Francis E.

Clark you will journey through the Holy Land from Jerusalem to the Sea of Galilee, from Mount Carmel to the River Jordan over the roads trod by our Savior 1900 years ago. You will see Constantinople, Athens, Naples, Rome and the French Riviera. A thorough tour of the Holy Land in motor cars is included without extra cost and sufficient time is provided for all to enjoy it without missing other features.

Yet the entire trip so rich in experience and inspiration will take but fifty days. No detail to contribute to your comfort or convenience has been sacrificed. On the S. S. Republic are accommodations to suit every purse and every standard of comfort, and yet the cost is much lower than you would expect.

## Our Itinerary

Port	Arrive	Leave
NEW YORK		Jan. 21, 11 P.M.
MADERIA	Jan. 26, night	Jan. 30, P.M.
GIBRALTAR	Feb. 1, A.M.	Feb. 1, P.M.
ALGIERS	Feb. 2, night	Feb. 3, P.M.
ALEXANDRIA	Feb. 7, noon	Feb. 10, P.M.
(Visiting Cairo, the Nile Valley, Sphinx, Pyramids, etc.)		
HAIFA or JAFFA	Feb. 11	Feb. 17, night
(Visiting Jerusalem, Bethlehem, Mount of Olives, Mount Carmel, Nazareth, Tiberias, Sea of Galilee, Capernaum, Jericho, River Jordan, Dead Sea and many other scenes and cities of the Holy Land.)		
CONSTANTINOPLE	Feb. 19, night	Feb. 20, P.M.
(Including trip through Dardanelles past Gallipoli.)		
ATHENS	Feb. 21, P.M.	Feb. 22, P.M.
(En route to Naples steaming through Greek Islands and past Mount Etna and Messina on Island of Sicily.)		
NAPLES	Feb. 24, P.M.	Feb. 27, night
(Visiting Rome, Pompeii, etc.)		
NICE	Mar. 1, A.M.	Mar. 1, night
(Visiting Monte Carlo and Riviera resorts.)		
NEW YORK	Mar. 13.	

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Come—we want you with us. You will feel at home with us. Send the coupon today and let us send you our booklet and cabin diagram. This will not obligate you to take the trip. But you must hurry. In order to assure a maximum of comfort for all passengers memberships in the cruise will be limited to about one-half the passenger capacity of the S. S. Republic. Bookings are being made daily. Send the coupon now.

James W. Boring, Cruise Director,  
Christian Herald Tour,  
21 Bible House, New York, N. Y.

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